

THE *Wm Bates*
Life and Death

Of that Excellent U* 7. 178

MINISTER
O F
CHRIST

Mr JOSEPH ALLEINE,

Late Teacher of the CHURCH of
Taunton in Somerset-shire, Assistant
to Mr. NEWTON.

PROV. 10. 7.

*The memory of the just is blessed: but the
name of the wicked shall rot.*

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LET the Reader know, (to assure him that Faction and Partiality are not the Authors of this History) That the two full Narratives that are not subscribed, are written by two Conformable Ministers of very great sincerity and abilities, who were long and intimately acquainted with Mr. *Joseph Alleine*.

READER, thou art desired to take notice, That that part of the Life which is drawn up by *Mrs. Theodosia Alleine*, was sent up by her to a worthy Divine, by him to be published in his own stile, she not imagining it should be put forth in her own words. But that worthy Person, and divers others, upon perusal, saw no reason to alter it, but caused it to be printed as it is.

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THE
Life and Death

Of that Excellent Minister of Christ

Mr. JOSEPH ALLEIN,
Late Teacher of the Church at
Taunton in Somerset-shire, Assistant to
Worthy Mr. Newton.

CHAP. I.

The Introduction.

AS History is both *useful* and *Delightful* to Mankind,
so *Church-History* above all, hath the Preheminence
in both; for it Treateth of the greatest and most
necessary Subjects: It is most eminently Divine;
as Recording those Works of God, in which he most Graci-
ously condescendeth unto Man, and those Actions of Men,
in which they have most nearly to do with God; and Treat-
ing of those holy Societies, Events, and Busineses, in which
Gods Holiness is most Conspicuous; and his Honour most con-
cerned in the World. The Narratives of the great Victories;

and large Dominions of *Alexander, Caesar, Tamerlane*, or such others, are but the Portraiture of Phantasms, and the Relation of the Dreams of Vagrant Imaginations, or of the Lifeless motions in a Poppit-Play, where there is much stir to little purpose, till the Play be ended: Further, than the Masters of God, and of the Church, and Mens everlasting concerns, are comprehended in them. The report of one Souls Conversion to God, and of the Reformation of one Family, City, or Church, and of the noble Operations of the blessed Spirit, by which he brings up Souls to God, and Conquereth the World, the Flesh, and the Devil; the Heavenly Communications of God unto Sinners, for their Vivification, Illumination, and holy Love to God, and to his Image, are as far better than the Storys of these grand Murderers, and Tyrants, and their great Robberies, and Murders called *Conquests*, as the Diagnosticks of Health are than those of Sickness; or as it is more pleasant to Read of the Building of Cities, than of their Ruins; or of the Cures of a Physitian, than of the Hurts done by Robberies and Frays; yea, of the Healing of Immortal Souls, than of the overhasty destroying of mens Bodies, which would quickly turn to Dust of themselves, if these valiant Murderers had but the patience to stay the time.

And among all parts of Church-History, the Lives of Wise and Holy men, doth seem to be not least *useful and Delightful*; (which is the reason why Satan hath so marvellously and successfully bestird himself, to Corrupt this part of History with so many impudent Lies in the Popish Legends, as might render all such Narratives afterwards Contemptible and Incredible, and might destroy the Ends:) Therefore is the Sacred Scripture so much Historical; and the Gospel it self is not a Volumn of well composed Orations, or a Systeme, or Encyclopadia of the Sciences and Arts; nor yet a great Volumn of unnecessary Laws; but the History of the Life and Death of Christ, and the wonderful Works of Himself, and his Spirit in his Servants, and a Record of those brief Laws and Doctrines, which are needful to the Holiness and Happiness of Man.

In the Lives of Holy men we see Gods Image, and the Beauties of Holiness, not only in Precept, but in Reality and Practice;

Practice; not *Pictures*, but in the *Substance*: And though the Precepts and Rules be more perfect in their Kind, as wanting no Degree or Part, yet the real Impress and Holiness in the Soul, is that Living Image of God, which is the End of the former, and of which the Scripture is but the Instrumental cause. And *Holiness* in visible Realities, is apt to affect the World more deeply, than in Portraiture and Precept only. Therefore, we find that Satan and his Instruments, are used to do that against the Scriptures exemplified in the Godly, which they have not done against the Scriptures in themselves: They can bear the bare Precepts of a perfect Rule, who cannot bear the very imperfect Practice of them in a Holy Life. Many have burnt Martyrs, that could endure good Books. Living Holiness most excite Malice! Besides, that the best of men have Imperfections, which may be a pretence for Detraction, Slander, and Persecution, when the Sacred Rule is not so boldly to be Accused, till they are ripened in Malignity and Audacity.

Many a one can Read with Reverence the Life of a dead Saint, who will neither Imitate nor endure the Living. And I doubt not but many can bear the Narrative of this holy Persons Life, who could not have endured to see themselves condemned in the Exercises of his present holy Zeal.

And yet it is not to be denied, but that Humane Nature yet containeth such Principles and Inclinations, as give an honourable Testimony to Goodness; For the Exercises of Prudent, Impartial, equal Vertue, and eminent Holiness in a Heavenly Life, and in the joyful Hopes of the invisible Blessedness, and in fervent Love to God and Man, and in an Innocent life, and Self-denying endeavours to do good to all, do so much Convince and Awe mans Nature, and so powerfully command Approbation and Honour, that Satan and bad men could not resist them; were it not that such excellent Persons are too Rare, and that the far greater number of Good men are lamentably Imperfect, and tainted with many unlovely Faults: And were it not also for two great Advantages that Satan layeth hold on; that is, Mens *Strangeness* and *Disacquaintance* with those that are Good, and the *Slandorous* reports of them by others. And whoever noteth it shall find, that most that ever Hated and Persecuted men of eminent Holiness, were such as never intimately knew them, but only at a decent distance,

and such as heard them odiously described by lying Tongues. And it is not a small benefit of this kind of History, that the Weak and Lame Christians may see such excellent Examples for their Imitation; and the Sluggish and Distempered Christian may have so Real and Lively a Reproof; and the Discouraged Christian may see that higher Degrees of Goodness are indeed attainable; and that the Dark and Troubled Christian may see the Methods in which Gods Spirit doth work upon his Servants, and see that a Genuine Christian life, is a Life of the greatest Joy on Earth: And that the sloathful Hypocrite, may see that Religion is a serious Business: And that the Factious Christian, may see that a man may be eminently Holy, that is not of his Opinion, Side, or Party: And that both the proud domineering Pharisee may see, that eminent Piety is separable from his Traditions, Formalities, Ceremonies and Pomp: And the Opinionative Hypocrite may see, that Holiness consisteth of something else, than in Circumstantial and Siding Singularities, and in a condemning of other mens outward Expressions, or Modes of Worship, or a boisterous Zeal against the Opinions and Ceremonies of others.

And it is a notable benefit of this kind of History, that it is fitted to Infiltrate the Reverence and Love of Piety into *young unexperienced Persons*: For before they can Read much of *Theological Treatises* with understanding or delight, Nature enclineth them to a pleasure in History, and so their Food is sugar to their Appetites and Profit is entertained by Delight. And nothing taketh well with the Soul, that is not pleasant to it; nor did he ever know the true way of Educating Youth, or doing good to any, that knew not the way of drawing them to a Pleas'dness, and Love to Goodness: *Omne talit punitam qui miscuit utile dulci.*

On such Accounts, we may conclude that such men as Melchior Adamus, Mr. Samuel Clark, &c. that have serv'd the Church with this sort of History, have done no small or useless Service; which we the easilier perceive when we remember, at what Rates now the Church would purchase a full History of the Lives of all the Apostles, and all the Eminent Pastors of the Churches for the first Two Hundred, or Three Hundred Years; yea, or but of some few of them. And how much

much of the History of the Times they lived in, is contained in a just History of such famous Lives.

It were to be wished that more did as *Libanius*, at large; or as *Stilbertus*, in his *Chrnickum vitae sue* at least; or yet as *Justinus*, and many others, that give us a Recitall of the most considerable Passages of their own Lives: Because no man knoweth usually those intimate Transactions of God upon mens Souls, which are the Life of such History, or at least no useful part. But men are commonly supposed to be so selfishly Partial, and apt to over-value all their own, and to fish for Applause, and it is so meet to avoid appearances of Pride, and Ostentation, that few think meet to take this course. And the next desirable is, that their intimate Friends would Write their Lives at large, who are best able; as *Camerarius* hath done *Melancthon*, and *Beza*, *Calvins*; and as the Lives of *Bucholtzer*, *Chytraeus*, and many more are Written.

But none of all this must be expected concerning this our Brother: Because he was young, and taken away before any had thoughts of gathering up his Words, or Actions, for any such use: Those that have done this, little, being his *Fathers*, and *Seniors*, who looked to have died long before him: And because he lived in a time of Trouble, and Division, and Suspicion, in which every man had great concerns of his own mind; and in which men are afraid of praising the holy Servants of God, lest it offend those that in some things differed from them.

The special Excellency of this Worthy man, lay chiefly in the Harmony and Compleatness of such particular Gifts, and all of them in a high Degree, as use to Exalt the Fame of others, in whom some One or Few of them is found. And all these in a man so young, as unless in one *Joh. Pikes Mirandula*, one *Reckerman*, one *Pemle*, in a Countrey, is rarely to be found. Do you desire the Preparatives of Languages, and Philosophy? In these he was Eximious, as his *Treatise de Providentia*, Licensed for the Prets (of which more anon) doth shew; with several other Manuscripts of like Nature. How thoroughly had he searched the Writings of Philosophers? How fully had he found out how much Natural Reason doth attest, and speak for the Attributes and Providence of God, and the Principles of a Godly life. And how much Super-natural Revelation

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presupposeth, and findeth ready to entertain it and befriend it in the Light, and Law of Nature? How excellently able was he to deal with the Naturalist, at his own Weapons, and to shame them that call Religion an Unproved or Unreasonable thing? No doubt it was an excellent help to his own Faith, to have so clear and full a sight, of all those *Subsidiary* Natural Verities, which are known *propria luce*, and are out of the reach of those malignant Suggestions, by which the Tempter is often questioning Super-natural Truths. Few Christians, and too few Divines, do dig so deep, and proceed so wisely, as to take in all these Natural helps; but overpassing those presupposed Verities, do oft leave themselves open to the subtle Assaults of the Tempter, who knoweth where the Breach is; and will sometimes urge such Objections on them, as need a Solution by those helps which they are ignorant of.

Do you look for an high degree of *Zeal*? In this he was Marvellous, being a living Fire, continually burning in the Love of God and man; still mounting upward, and kindling all that were Capable about him? As prone to *Fervour*, and *Activity*, as earthen Natures to *Cold*, and *Idleness*; not weary of well doing; not speaking slightly, and with indifferent affection of the great Jehovah, and of Holy things; but with the Reverence and Seriousness, as became one that by Faith, still saw the Lord: Not doing Gods work with an unwilling, or a sluggish heart, as if he did it not, nor as those that fear being losers by God, or of giving him more than he deserveth, or getting Salvation at too dear a Rate: But as a Soul that was Kin to Angels, which are Active Spirits, and a flame of Fire, that came from God, the Lord of Life, and Father of Spirits, and liveth in God, and is working and passing up to God. As one that knew that none other work was worthy of a Man (and approveable by any Reason, save that which is made a Slave to sense) except only the Souls *Resignation*, *Obedience*, and *Love* to God, and the seeking of the Heavenly *dearable Felicity*, in the use of all those Means which God in Nature, and Scripture, hath appointed for the obtaining of it.

It is too common to find men that are long and deep Students in *Philosophy*, and the Doctrinals, and Methods of *Theologic*, to be found none of the most Zealous, or serious Divines; and

and for the Learnedst Doctors to be but of the Courtest and Weakest sort of *Christians*. Because they exercise the Head almost alone, and take little pains to work what Truths they know upon their Hearts: As if the Head were more *diseased* with sin, than the Heart is, and the Heart had not as much need of a Cure: Or as if Gods Grace did not as much dwell in the *will*, as in the *understanding*; and the Heart had not the noblest work to do. *Life, Light, and Love*, are the Inseparable Influences and Effects, of the sanctifying Spirit; But yet sometimes the Indisposition of the Receiver, may keep out *one* of them more than the rest. *Light* alone may be profitable to the Church, by breeding *Light* in others; But *Life* and *Love*, also are as suitable means to produce their like, as *Light* is. And without them, it is not a flashy *Light* and frigid Knowledge, that will save the Soul.

And on the other side, alas, how ordinary is it for *Zeal* to make a bustle in the Dark, and for those that are very earnest to be very blind? And strong Affections (not to God himself, but about the exercise of Religious Duties) to be guided by a weak Understanding: And so for such well-meaning Persons, to make most haste when they are out of the way, and to divide and trouble the Church and Neighbourhood, by their fervency in Error, till late Experience hath ripened them to see what mischief their Self-conceitedness hath done? O how happy were the Church of God, if great Understanding, and fervent Zeal, were ordinarily as well Conjoyned, as they were in this Worthy man.

And many have much *Reading*, and plentiful *Materials* for Learning, who yet were never truly Learned, as being *Injudicious*, and never having well digested what they Read, into the habits of solid Understanding. But so was it not with this our Brother, as his very Letters fully witness: How clearly and solidly doth he resolve that great Question which he speaketh to? As one that had *Theologie*, not in his Books only, but in his Head and Heart.

And I account it no small part of his Excellency, that his Judgment led him to dwell so much on the great Essentials of Godliness, and Christianity; the Love of God, and a Holy, Just, and Sober life: And that he laid not out his Zeal diseasedly, and unproportionably upon those outward Circumstances,

where the noise doth call off the minds of too many, from the inward life of Communion with God: His Sermons, his Conference, his Letters, were not about Mint and Commam, but about the Knowledg of God in Christ, which is the Life Eternal.

Yet that he did not prostitute his Conscience to the Interest of the Flesh, nor subject God to the World, nor deny Self-denial and the Cross of Christ; nor Hypocritically resolve to shift off the costly part of Religion, on pretence of the Indifferency, or Smallness of any thing, which he thought God forbade him, you need no other Proof, than the following History.

And he was not one of those weak Well-meaning Ministers, who think that their meere *Honesty* is enough to deserve the esteem of worthy Pastors; nor was he one of those proud and empy Persons, who think that the Dignity of their Function is enough to Oblige all to Bow to them, and to be Ruled by them, without any personal *Wisdom*, *Holiness*, or *Ministerial Abilities*, suitable to their sacred Office: But, so great was his Ministerial *Skilfulness* in the publick Explication, and Application of the holy Scriptures, so Melting, and Winning, Convincing and Powerful, his unaffected sacred Oratory, so wise and serious his private dealing with particular Families and Souls, that it is no wonder if God blessed him with that great Success, which is yet visible among the People where he Lived, and which many of his Brethren wanted. For he did not by slovenly Expressions, nor Immethodical Extravagances, nor unsound injudicious erroneous Passages, nor by jocular Levities, or by nauisous Tautologies, make Sermons, or Prayers, become a scorn, nor give advantage to carnal captious Hearers, who for every hair not only abhorre the wholesomest Food, but also write Books to breed their own Disease in others: Nor yet did he by an affected unnatural Curiosity of Jingling words, and starched Phrases, make Sermons like Stage-plays, and destroy the peoples Edification, or their Reverence of Holy things: But he spake as one that spake from God, in the Name of Christ, for mens Renovation and Salvation, in a manner suitable to the Weight and Holiness of the matter.

And his fervent Zeal and Thirst for the peoples Conversion and Salvation, was a great advantage to his Success. For,

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let mens parts be never so great, I seldom have known any man do much good, that was not earnestly desirous to do good. If he long not for mens Conversion, he is seldom the means of Converting many. For there is a certain lively *zealousness* necessary in all our *Studies*, to make our Sermons suitable to their ends, and in all our *Preaching*, to make them fit to reach mens Hearts, without which they are as a blunted Knife, or as a Bell that's crackt, or any other unmeet Instruments, unable for their proper use. And though God can work Miracles, and therefore can work without means, or without their fitness, yet that is not his ordinary way, and therefore is not to be expected.

And his great diligence from House to House in private, was a great promoter of his Successes. I never knew Minister, who *Prudently* and *Diligently*, took that course to be unprosperous in his work; but by them that have *Wisely*, and *Faithfully* used it, I have known that done, that before seemed incredible: And truly, when I think of some men yet living, and some few (too few) places (great places) which by the great Abilities and excellent Preaching, the personal Exhortations, and Catechising, the unwearied Pains, and the extraordinary Charity to the Poor, and the holy exemplary Lives of their Pastors. (I can scarce forbear naming Four or Five of my Acquaintance) have been so generally seasoned with Piety, that the great Market Towns have become as Religious, as the Selected Members, which some think only fit for Churches; it makes me conclude, that it is principally for want of such a Ministry, that the World is so bad, and that greater things are not done among us: And that for another sort of men to cry out of the peoples Ignorance, and Prophaneness, and obstinate Wickedness, while their Unskilfulness, Sloath, Miscariage, and Negligence, is the cause, is as little Honour to them, as to the Physician, or Surgeon, that when he can Cure but few, doth cast the blame upon the Patient, when skilfuller men do Cure the like.

And his great humility in stooping to the meanest, and conversing with the poorest of the Flock, and not affecting things above him, nor insinuating by Flatteries into men of worldly Wealth and Power, no doubt helpt on his great Successes; though it was not the way to Preferments, Honours, no nor Safety

Safety and Quietness to the Flesh. Had *Balaam* dealt through-
out sincerely, it had been a very honourable, and comforta-
ble word to him from King *Balack*, Num. 24. 11. *I thought to*
promote thee to great Honour, but, loe, the Lord hath kept thee
back from Honour. It is more honourable and comfortable to
be kept from Honour by God and a good Conscience, than to
be honoured by men on sinful Terms.

And the Moderation and Peaceableness of this Holy man,
was very Exemplary and Aimiable; which I the rather mention,
because in these distempered Times of Temptation, too ma-
ny think that the excellency of Zeal, lieth in going to the
furthest from those they differ from, and suffer by. And be-
cause some will think, that knew no more of him, but only
how oft and long he lay in the Common Goal, that sure, he
was some violent unpeaceable Zealot. No; His Zeal was for
Peace, and Quietness, for Love, and for good Works: He was
not used to inflame men against Dissenters, nor to Backbite
others, nor to make those odious that were willing enough to
have made him so: He fled from one extrem with fear and
suspicion of the other: He was indeed himself a Silenced Mi-
nister, in a Place, and among a People who had his heart,
and who had been blessed with his fruitful Labours; and his
Judgment was, that it is Sacriledg for a Minister Consecrated
to God, to Alienate himself, and violate that Covenant
and Ministerial Dedication, by giving over his Work as long
as he hath Ability and Opportunity, and the Peoples Souls have
a true Necessity. And therefore he chose that long Imprison-
ment, rather than voluntarily to Surcease. But whilst he
had Liberty, he went oft to the publick Assemblies, and was
a Hearer, where he was wont to be a Teacher, and encoura-
ged the People to do the like. He spake not evil of Digni-
ties, nor kindled Seditious, Principles, or Passions, in the
Peoples minds, nor Disaffected them against Authority, nor
Aggravated his own Sufferings to Exasperate their minds a-
gainst such as he suffered by; though how great they were as
to the Effect, the Sequel will acquaint you. In all he did in
patience possess his Soul, and learned still more patience by
the things which he suffered, and taught others what he
learned himself.

But above all it is his highest excellency in my eyes, that
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he attained to the right temperament of the Christian Religion, and to a truly Evangelical frame of Spirit, suitable to the glorious hopes of Faith, and to the wonderful Love of our Redeemer. And when most Christians think that they have done much, if they can but weep and groan over their Corruptions, and can abstain from the lustful Pollutions of the World, in the midst of many doubts and fears; LOVE and JOY, and a HEAVENLY MIND, were the Internal part of his Religion; and the large and fervent PRAISES of God, and THANKSGIVING for his Mercies, especial for CHRIST, and the SPIRIT, and HEAVEN, were the External exercises of it. He was not negligent in confessing Sin, nor Tainted with any Antinomian Errours; but PRAISE, and THANKSGIVING, were his Natural Streins; his *frequentest, longest, and heartiest* Services: He was no dispenser of a broken Heart; but he had attained the blessing of a *Healed, joyful* Heart. The following Narratives, the strein of his Letters, but above all the admirations of his nearest Friends, will tell him that will enquire, how his triumphant Discourses of the Hopes of Glory, and his frequent and fervent *Thanksgiving and Praise*, were the *Language* which he familiarly spake, and the very business of his Heart and Life. And, O how amiable is it to hear the Tongue employed seriously, and frequently, in that which it was made for; even in the praise of him that made it! And to see a man passing with joyful hopes towards Immortality! And to live as one that seriously believeth, that he must quickly be in the Heavenly Church, and live with God and Christ for ever. O how comely is it to see a man that saith, he believeth that Christ hath redeemed him from Hell, and reconciled him to God, and made him an Adopted Heir of Glory, to live like one that was so strangely saved from so great a Misery, and with the most affectionate gratitude to honour the Purchaser of all this Grace: And how uncomely a thing is it to hear a man say, that he believeth all this Grace of Christ, this Heavenly Glory, this Love of God, and yet to be inclined to no part of Religion, but Fears and Complaining, and scarce to have any words of Praises, or Thanksgiving, but a few, on the by, which are *Heartless affected, and constrained*. O did Christians, yea Ministers, but Live with

the Joy and Gratitude, and Praise of Jehovah, which besetm-
eth those that believe what they believe, and those that are
entring into the Coelestial Chöre, they would then be an ho-
nour to God and their Redeemer, and would win the World
to a Love of Faith, and Holiness, and make them throw away
their worldly Foolgames, and come and see what it is that
these Joyous Souls have found : But when we shew the world
no Religion, but Sighing, and Complaining, and live a sad-
der life than they, and yet talk of the glad Tidings of Christ,
and Pardon, and Salvation, we may talk so long enough, be-
fore they will believe us, that seem no more to be believers
our selves, or before they will leave their fleshly pleasures, for
so sad and dreadful a Life as this.

And as this kind of Heavenly, Joyful Life is an Honour to
Christ, and a wonderful help to the Converting of the world,
so is it a Reward to him that hath it ; which made this holy
Person live in such vigor of Duty, such fervour of ho-
ly Love, and such continual Content in God, so that the King-
dom of God in him was Righteousness, Peace, and Joy in the
Holy Ghost ; which others think consisteth in Meats, Drink,
and Days, in Shaddows and Circumstances, in Sighings, and
in singular Conceites, *Rom. 14. Col. 2. 16.* It was not a *Me-
lancholy* Spirit that acted him, nor did he tempt his people
into such an uncomfortable state and strein. But in the
multitude of his thoughts within him the comforts of God did
delight his Soul : His Meditation of God and his Redeemer
was sweet, and he rejoyced in the Lord. He delighted in the
Law of the Lord, and when delight invited him, no wonder
if it were his Meditation, day and night, *Psal. 1. 2. and 104.
34. and 119. 103. and 94. 19.*

And how great a Solace was this in his Sufferings, when
he could be in a Goal, and in Heaven at once ? When he
could after the terrible Torment of Convulsions, have the
forefight and taste of Heavenly Pleasures ? *Nihil eras sentit in
Neroo, cum animus est in Cælo,* saith Tertull.

And as he Lived, so he died, in Vigorous, Joyful Praises,
and Thanksgivings : Reviving out of his long Speechless Con-
vulsion, into those fervent Raptures, as if he had never been
so impatient of being absent from the Lord, as when he was
just passing into his Presence ; or rather as if with Stephen, he
had

had seen Heaven opened, and Christ in his Glory, and could not but speak of the unutterable things which he had seen. I deny not but his vigorous Active Temper, might be a great help to all his holy Alacrity, and Joy, in his healthful State: But when that frame of Nature was broken by such Torments, and was then dissolving, to hear a Dying man about sixteen hours together, like the ferventest Preacher in the Pulpit, pour out his Soul in Praises and Thanksgiving; and speak of God, of Christ, of Heaven, as one that could never speak enough of them; and that with a Vivacity and Force, as if he had been in former Health, and to Triumph in Joy as one that was just laying hold upon the Crown; surely in this there was something that was the Reward, of all his former Praise and Thankfulness; and that which must needs tell the Auditors the difference, not only between the death of a Righteous Believer, and the wicked Unbeliever, but the Weak and Distempered Believer; also the difference between a sound and a Diseased Christian, and between the triumphant Faith and Hopes, of one that saw the God and World invisible, and the staggering Faith, and trembling Hopes of a feeble and distrustful Soul; and between the death of one that had been used to converse in Heaven, and to make Thanksgiving and Praise his Work, and of one that had been used to cleave to Earth, and make a great matter of the concerns of the Flesh, and to rise but little higher in Religion, than a course of outward Duty animated most with troublesome Fears: Though he died not in the Pulpit, yet he died in Pulpit Work.

And I must also note, how great an advantage it was to himself, and to his Ministerial Works, that he was possessed deeply with this true settlement; That the PRAISING of GOD is the proper ultimate End of man (not doubting but it includeth the notion of Glorifying him) for thus his heart was rightly Principled, and all his Doctrine and Duties rightly Animated.

And as in all his Ministry, he was extraordinarily addicted to open to the Hearers, the Covenant of Grace, and to explain Religion in the true Notion of *Covenanting* with God, and Covenant keeping, and greatly to urge men to deliberate well-grounded Resolutions in this holy Covenant (as one that

what understood that Baptizing is truly Christening, and that Baptism, and the Lords Supper, are our Sacramental Covenanting, and that we need no new Discriptions, nor Characters of Grace and Church Titles, if we understand what these Sacraments truly mean:) So God was pleased to give him a certainty and sense of his Divine faithfulness, in fulfilling the promises of his Covenant, and a lively sense of all the benefits of it; and his faith in God for the performance of his part, was as strong and fixed, as was his own Resolution, in the strength of Grace to be true to God: I compare not his *Resolution* to Gods Fidelity; for what comparison between God and man; but only to his *Belief* of Gods Fidelity, and his Comfort in the assurance of the Conclusion. And as he was Resolved through Grace never to forsake Christ, so Christ did never fail him; nor forsake him. And in his Ministry, in his Sufferings, and his Death, this *Faith*, this *Hope*, this *Heavenly Joy*, was his Support, and Strength; and in the Valley of the Shaddow of Death, he feared no evil. But when his Flesh and Heart failed, as to Natural strength, the Lord was the Rock or Strength of his Heart, and never failed him; *Psal. 73. 25. Let me die the death of the Righteous, and let my last end be like his.*

I have premised this general Skeleton, as Limners, and Builders, first draw the Pillars and *Stamina* of their Work, which the following Narratives will fill up: And I have given you this general Index, or Contents of what is distinctly Contained in the Sequel. For the History is not Drawn up by one Hand, nor as by one that intended rather to shew what he could say, than what the Person was, and did: But it is the brief Account of the several parts of his Life, drawn up by several of his most worthy and judicious Friends that were present, or most Intimate and familiar with him. And I take this to be the best Advantage to a History, as to the Truth, which should satisfy the Incredulous, though not as to Uniformity, and a fluid Style, which might please the Curious. For a mans Life is like a War, or Battle; No dispersed War, no nor any one particular Battle, can fully be described by the Observations of any one man alone: But one man is but in one place, and seeth only that which is within his own prospect, which his proper station did advantage him to see:

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But when Intelligent men from each part of the Army do every one bring in their several *Narratives*, all set together may be a satisfactory History of the whole War, or Fight: So when a mans course of Life is Transient, and one is his Familiar in his Youth, and another at riper Age, one in the University, and another in the Ministry; one in Prison, and another at home, one in health, and another at death, it is no one of himself, that can credibly report the whole. And therefore though by variety of Style, it may seem a *Cento*, or incongruously Composed; yet Truth being the Soul of History; that's best which is best fitted to the Lovers of Truth. And though one part be written by a Woman (his Widdow) and another by his Reverend Father in Law; another by that worthy Pastor whom he assisted; another by a Fellow Minister, and another by a Schollar of his intimate Acquaintance, &c. Yet is there such Agreement in them all, and such Evidence of unquestionable Verity, especially to all that know these Worthy and Faithful Persons, that for my part I take it as coming to me with greater Advantage, than if it had been an evened Thred, drawn out by one skilful Hand alone; as the writing of the History of Christ by the four Evangelists, is Advantagious to the Christian Faith. The plainness and open Breast of a Godly Widdow, and of so many Holy and most Credible Friends, is another kind of Evidence; than the contrived History of a Learned man, which is fitted to the Interest of a Party, to which the Persons Fame and Honour seemeth Requisite: I know not how a History of this Nature, could come to the World with fairer humane Evidence of unquestionable Credibility, than this doth.

And let Posterity know (for I need not tell it to this present Age, who live in the Light) that though this Servant of Christ excelled very many of his Brethren, yet it is not that such men are wonders in this Age, that his Life is singled out to be Recorded to Posterity: But because his affectionate Friends and Auditors, are forwarder than many others, hereby to tell the World, what Effects his holy Doctrine, and Example, hath left upon their Hearts: It makes the Writers heart to bleed, to think how many thousands of Souls do perish by Ignorance, and *ungodliness*, even in England, and how many vast Kingdoms of the World are deprived of the Gospel, and yet

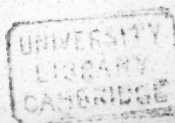
yet how many Ministers have these Eight or Nine Years been Silent in *England, Scotland, and Ireland*, whose holy Skill, and Conscience, Fidelity and Zeal, is such, as would have justly Advanced most of the Ancient Fathers of the Church, to far greater Renown, had they been but possessed with the like: Of whom indeed the World is not worthy. O! How many of them am I constrained to remember, with Joy for their great Worth, and sorrow for their Silence! But though Learning, Holiness, wonderful Ministerial Skill, and Industry, Moderation, Peaceableness, true Catholicism, absolute Dedication unto Christ, Zeal, Patience and Perseverance, did not all seem sufficient to procure his Ministerial, or Corporal Liberty, in his later years, yet they did much more for him than that, in qualifying him for the Crown which he now enjoyeth; and to bear, *well done, good and faithful Servant, enter into thy Masters Joy.*

But, alas, Lord! What is the terrible future Evil, from which thou takest such Men away! And why is this World so much forsaken? As if it were not a Prayer of Hope which thou hast taught us, *Thy will be done on Earth, as it is in Heaven.*

If you ask, What Labours he hath left behind him? I Answer. *First*, The great numbers of holy Souls Converted, Confirmed, and Edified by his Doctrine, and the Example of his holy Life. The *Specimen*, or Exemplar of a right Minister of the Gospel, which he hath left to the Neighbour Ministers that knew him, and to those that now possess their Places, and to all the Ministers of the Land, and to the Ages that are yet to come: For who will not be convinced of the Necessity, and Sweetness of holy Diligence, in so good a Work, and become Laborious in the Word and Doctrine, who seriously Readerh such Examples as this here set before him? And who that considereth it aright, can chuse but see, how greatly such holy Labourers do differ from those that Preach the Gospel in Strife; and Envie, to add Affliction to Pauls Bonds, *Phil. 1. 15.* And those that use their Ministry but as Lawyers use the Laws, to get Preferment and worldly Wealth by it; that they may say, *Soul, take thy Ease, Eat, Drink, and be Merry, thou hast Goods enough laid up for many years: Till they hear at last, Thou Fool, this*
night

night shall they require thy Soul; whose then shall the things be which thou possessest? So is every one that layeth up Riches for himself, and is not Rich towards God.

Secondly, And for Writings, who can expect that a man that entered upon the sacred Ministry at Twenty One years of Age, and Died about Thirty Five, and Lived in such exceeding Ministerial Labours, should leave many Books behind him of his Writing (in an Age wherein we have had too many Books, and too few such Ministers) yet the following History tells you, he is the Author of that *Synopsis* of the *Covenant*, in Mr. *Richard Alleins* Book. He Printed an Exposition of the Assemblies Catechism, with an Exhortation to use it. As also Prayers for his Peoples use: And left a Book to work on the Unconverted, not yet Printed. And he hath left, alas, imperfect, a good part of a Body of *Natural Theologie*, called, *Theologia Philosophica*. 1. *De Cognitione Dei*. 2. *De Existentia Dei*. 3. *De Nominibus & Substantia Dei*. 4. *De Attributis Dei in genere, & Speciatim de ejus unitate*. 5. *De Perfectione Divina, &c.* 6. *De Decretis Divinis*. 7. *De Providentia Divina*. 8. *De Cultu Divino, de Precibus*, In all which he succinctly delivereth in a very good Latin Style, the *Christian Doctrine*; and then by way of Annotations, addeth the Testimony of the Antient Philosophers: so that you have together a Sum of sound Doctrine, and the fullest Attestation of *Ethnicks* consent, that ever I have seen; being such a Promptuary for any one that hath not leisure to Peruse, or to gather to such particular uses the Philosophers themselves that I know not where you can find the like. For every Sheet or Two of his Doctrine on the Subject, there is about Eight, Ten, Twelve, or more Sheets of Collected Attestations. The rest are all Imperfectly Written, only that *De Providentia*, hath his *ultimam manum*, and is Licensed for the Press; but being *Latine* and *Greek*, and such Books having too few Buyers in *England*, none yet is found that will be at the Charge of Printing it; much less altogether; though indeed (though Imperfect) it is pity they should be seperated. The Title of this Licensed Piece is, *Theologiae Philosophicae, sive Philosophicae Theologiae specimen: In quo Aeterni Dei Providentia solius Naturae lumine comprobatur, validissimis rationum momentis demonstratur, quoad Partes, Species, Objecta, & Explicatur*.



Contra omnes denique adversariorum Objectiones firmatur: Ex Aristotele, Platone, Chalcidio, Sallustio, Firmico, Empirico, Jamblichio Antonino, Epicteto, Proclo, Simplicio, Cicerone, Seneca, Macrobio, Porphyrio, Xenophonte, Galeno, Plutarcho, Plotino, Tyrio, Appuleio, Alcino, aliisque Philosophis, Oratoribus & Poetis, tum Græcis tum Latinis, ad Atheorum Convictionem, & Orthodoxorum confirmationem; Elucubratione J. A. Anno Dom. 1661.

Also he hath Printed a small Book, called, *A Call to Archippus*, to perswade the silent Nonconformists, to pity Souls, and to be faithful in the Work to which they are Devoted and Consecrated, how dear soever it may cost them.

CHAP. II.

A Brief Relation of his early setting forth in the Christian Race, from his Childhood: Also some Memorials of his Industrious and Prosperous pursuit of Learning, and of his singular Piety during his Abode in the University, Written by an Eyewitness thereof.

MR. Joseph Allein, Born in the Devises, in Wiltshire, in the Year, 1633. During his Childhood, shewed forth a singular Sweetness of Disposition, and a remarkable Diligence, in every thing he was then Employed about. The first observable Zeal of Religion that appeared in him, was in the Eleventh year of his Age, about which time, he was Noted to be very Diligent in private Prayer, and so fixed in that Duty, that he would not be disturbed, or moved by the coming of any Person accidentally into the places of his Retirement. This and other Fruits of a Serious and Gracious Spirit, were the common Observation of the Family. From this time forward, the

the whole Course of his Youth, was an Even spun Thred of Godly conversation, which was rendered more Aimable, by his sweet and pleasant Deportment towards all he conversed with. While he thus openly began to Run his Christian Race, his Brother Mr. *Edward Allein*, a worthy Minister of the Gospel, departed this Life: Whereupon he earnestly desired to be brought up in Preparation, to succeed him in the Work of the Ministry. Which good Motion, his Father gladly hearkned unto, and speedily prepared to put it in Execution. Such was his great Diligence at School, that he redeemed for his Book, the time allotted for Recreation. In the space of about Four Years, he attained to very good Knowledge in the *Latin* and *Greek* Tongues, and was by his School-Master, adjudged fit for University Studies. After which, he abode some time with his Father in the Country, where a worthy Minister of the Place read *Logick* to him: And when he was about Sixteen years old, he was placed in *Lincoln Colledg* in *Oxford*.

He had not been long in the University, but a *Wiltshire* Place becoming Void in *Corpus Christi Colledg*, he was chosen **SCHOLAR** of that House: The Pregnancy of his Parts, assuring all that his own **MERITS**, were the **SOLE FRIENDS**, the **ONLY MANDAMUS**, which brought him in.

Being Entered and Settled, he gave both early and constant Proofs, of his Indefatigable Industry; Signalising thereby his Love to Learning, and evidently Demonstrating how much he abhor'd to be found a Drone in such a Hive. He esteem'd a Colledg an other-ge's place than a **VICTUALING HOUSE**, and coming into this with a Nobler design, than only to **TAKE COMMONS**: He thought himself happy in nothing, so much as the Advantage he had gain'd for the best *Aquists*.

I have known too many, who in the very Places which they have got by their Parts, have lost the Parts which got them their Places; and peradventure had been excellent Scholars, had they never had those Incouragements to be so, which they unhappily won from their Competitors. For Idleness enervates the strength of Nature, and makes those eggs that might have been *Mercuries*; but this Person was

none of those. He quitting himself so well at the Election, was but a Pledg and Earnest of his doing better afterwards. He made it appear to all observing him, that when he stood, he stood not so much for a Place, as for the Accomplishments by his Future Studiouseſs, attainable in it; demeaning himself like one, who even in the days of his Vanity, well understood how prophane a thing it was to live in a School of Learning, no otherwise than as if it were a Sanctuary for Laſineſs, or a Place priviledg'd with nothing else but Leave and Opportunity, to Eat the Founders Bread, with no other sweat of the Brow, than what's provok'd in a Ball Court.

Never had Learning a truer Drudg, since she kept House in Oxford. At her work, he was both day and night, thinking all Time too little, no Pains too much that he spent in her Service: When but a School-Boy (as I have heard) he was observed to be so Studiows, that he was known as much by this Periphrasis [*The Lad that will not Play*] as by his Name: And sure I am, when in the University, he was so Generouſly, and Ingeniouſly Bookish, that he deserved to be called, 'The Schollar, who by his good will, would do nothing else but Pray, and Study.

Courteous he was, and very Civil to all Acquaintance: But if they came to Visit him at Studying times, though they were sure enough to find him within, yet withal so Buſie generally with better Company, as to have no leisure to let them in. And if at this they were mov'd, and murmur'd, and went away offended with him, he cared not. That notable Principle of *Joachimus Fortius*, which shut him up, bearing him out, and being his Relief in all such Cases, *Viz. Better it is that they should wonder at thy Rudeneſs; than thou shouldst lose thy Time; for only one or two will take Notice of that, but all Posterity would be sensible of this.*

His Appetite to his Buſineſs being that to him which Larums in their Chambers, are wont to be to others; ſeldom it was that he could be found in Bed after Four in the Morning, though he had ſtayed up on the ſame Occaſion on which he then Roſe, till almoſt One over night.

For though whilſt Junior Scholar, he obtained many weekly SLEEPING DAYS for others, yet in many years, he could hardly vouchſafe himſelf ſo much as one.

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And as thus he begrudg'd himself his Rest, so thus also his very Food : It being as familiar with him to give away his Commons (at least) once as with any others to eat theirs, twice a day. As if he who was never satisfied how many Volumns soever he devoured, had looked upon it as a kind of Gluttony, to eat that Meal, the time of Eating which might without prejudice to Health, have been better spent upon a Book. *Porphyries* Wish, viz. That he were able to live without Eating, and Drinking at all, that so he might be wholly taken up about Nobler things : Is sure the Wish of Thousands in the Learned World. Certain I am, it was his, and that if Piety would have suffered him, and they had not been such dear Friends, he would have fallen out with God, for tying his Soul to such a Body, as could not subsist without (what he would often call no better than Time-consuming things) Meat, and Drink, and Sleep.

That this his Labourious Studiouness, was as delightful and pleasant to him, as the highest Voluptuousness can be to the most sensual Sor; I conclude not only from the constancy of it, but from his charging Matrimony, to which afterwards he became a Subject, with no greater Tyranny, than the Necessity which it laid upon him of being Kinder sometimes unto himself, than he was wont to be in *Oxford*. For being Married, an intimate Friend of his of the same Colledg, who had thoughts of changing his Condition, wrote to him and in a jesting manner, and desired of him an Account of the Inconveniences of Marriage; to whom he returned this pleasant (but very significant) Answer. Thou wouldst know the Inconveniences of a Wife, and I will tell thee; First of all, whereas thou Rifest constantly at Four in the Morning, or before, she will keep thee till about Six. Secondly, whereas thou usest to Study Fourteen Hours in the day, she will bring thee to Eight or Nine. Thirdly, Whereas thou art wont to forbear one Meal a day at least for thy Studies, she will bring thee to thy Meat: If these be not Mischiefs enough to affright thee, I know not what thou art.

Through his Industry (with Gods blessing on it) he exceedingly prospered in his Studies, and quickly appeared a notable Proficient. He would often say, he chiefly affected rational Learning, valuing Skill in Languages, only for the sake of Things,

Things, and those things most, which were of all, most likely to improve his Judgment. And the truth of his words, was sufficiently Evident : For all that knew him, knew him to be as a good Linguist, so a smart Disputant, and an excellent Philosopher. When he performed any *Academical Exercises*, either in the Hall, or in the Schooles, he seldom or never came off without the Applause, or (at least) Approbation of all, but the Envious ; who also themselves, even by their very Detractions, in spite of their Teeth, commended him ; there being to the Ingenuous, no surer sign almost of his having Acquitted himself well, than that such as they could not endure it should be said so.

Certain I am, his Pregnant Parts, and Early Accomplishments, were so much taken notice of in the Colledg, that so soon almost as he was but Bachelor of Arts, he was even compelled to Commence a Tutor ; and presently intrusted (to speak within compass) with as great a number of Pupils, as any in the House. Some of his Schollars are now Graduates in Divinity, and singular Ornaments of that flourishing Society (as Mr. *John Rosewel*, B. D. Mr. *Nicholas Horsman*, B. D. &c.) others of them, who left the University, have not gone without considerable Preferments in the Church (as Mr. *John Peachil*, lately Lecturer at *St. Clements Danes*, without *Temple-Bar*, Mr. *Christopher Coward*, Prebendary of *Wells*, &c.) And I make no question, but all of them (which are yet alive) honour his Memory, and will at any time be ready to Express the grateful Sense, which they retain of the Advantage they received from his prudent Instructions, and pious Example.

'Tis true indeed, he had no Advancement proportionable to his Merits, whilst he staid among us : But if there were any thing to be blam'd for that, 'twas nothing else but his own Self-denial. For a Chaplains Place becoming void, he chose that before a Fellowship, which he knew well enough, in a little time, would of course, and by right, have been certainly his. And this Choice having been made by him at first deliberately, he never after in the least Repented, but rather often Reflected on with a great deal of Content and Comfort. For he had always such an huge Affection for Prayer, that he and his Friend could hardly ever Walk, and Discourse

course together; but before they parted (at his desire) they must also go and Pray together. And what a Pleasure then may we think it was to him, twice a day to engage a whole Society, in so dear an Exercise, with a *Let us Pray!* Frequently indeed have I heard him say, he prized the Employment above that, which generally we reckoned much better Preferment, and look'd upon it as his Honour and Happiness.

And 'twas well with us, that so he did; It being hardly possible that the Duty of the Place, should have been by any discharged better, than it was by him. We were not used to a great deal of Noise, vain Tautologies, crude Effusions, unintelligible Sense, or mysterious Nonsense, instead of Prayer. His Spirit was Serious, his Gesture Reverent, his Words few, but premeditated and well weighed, Pithy, Solid, and to the full Expressive of his as truly humble, as earnest Desires. He loathed the Sawciness, which went by the Name of holy Boldness, and drew near to God, not as if he had been going to play with his Mate, but, as became a Creature overaw'd with the Majesty of his great Creator. He Pray'd with the Spirit, and the Understanding also; confessed Sin with real Grief, inward Hatred, and Detestation; and beg'd the Mercies he came to beg, like one that felt the want and worth of what he Beg'd, with Faith and Fervency, and true Importunity; his Affections working, but working Rationally, as well as Strongly.

And this (as I doubt not it prevailed above) so it had on us the more powerful Influence, because we found it to be no mere Religious Fit, but exactly agreeable to the habitual Frame, and Disposition of the Man. 'Tis a shrewd Reflection which *Suidas* makes on the Philosopher *Sallust* (how truly, I know not, he is neither Civil, nor just to some) *Σαλλυστίου δὲ οἱ τρόποι παράδοξοι πάντων ἀνθρώποις, οὐτὰ μὲν φιλοσοφῶντος ἐν τῷ ἡγεμῶντι, τὰ δὲ παιζόντος οὐτὶς ἰδὲ γλαυιοτέρων.* *Sallust's* carriage was strange to all men; For though when he Read his Philosophie Lectures, he did it Gravely, and very Solemnly; yet at other times he plaid the Child, and that most Rediculously. And there are too many, both Chaplains, and Preachers, who justly merit as bad a Censure: Whilst Praying, and Preaching, they appear Demure, and mighty Devour; yet take them out of their Desks,

and Pulpits, and they are as Light, as Vain, and Frothy, yea, extremely dissolute, as any others. But it was not so with this Person: For he was always Compos'd and Serious, Grave, and Reverend, above his Age. He set God always before him, and where ever he was, labour'd to Live as in his Presence. 'Twas his solemn Business to be Religious, his great Endeavour to walk by Rule; his main design in all his ways, to approve himself unto his Father, which saw in secret, and his daily Exercise to keep a Conscience void of offence, both towards God. and towards men.

As for the pleasures and delights of Sin, he highly Nauseated and Abhorred them, was so above them, that he could not endure them: *Quam suave istis suavitatibus carere!* How sweet was it to him (as said once St. *Austine*) to want those Sweets! And as for Lawful delights and Pleasures, although he did divert unto, and now and then Solace a while, and Entertain himself with them, yet how little was his Heart unto them, or was he (generally) taken with them! He was as formal in using them, as some Christians are in Gods Service; as they sometimes do Pray, as if indeed they Prayed not; and Hear, as if they Heard not; so he Rejoyced in such things as these, as if indeed he Rejoyced not. He looked upon them, compared with others, as upon his Righteousness, compared with *Christs*, as very Vanity, yea, dross, and dung: His Conversation being in Heaven, his sweetest Comforts, and most prized Refreshments, were Divine and Heavenly. His Soul took often a delightful Prospect of Eternity, viewing the Regions of Bliss, and Glory, looking wishly at (her Fathers Seat) the Mount of Joy, aspiring after a nobler Mansion, and hugging her self in a comfortable Perswasion, that it would not be long, ere she should be in it. And hereupon as he little minded any Earthly glory, so he little minded or cared for the Poor and Empty delights of Sense.

However, he was not morosely Pious, nor did his Affection to God and Goodness, and the things Above, make him either a *Timon*, or a *Cynic*; (It had not then been so True and Genuine, and of so right a kind as it was) *Homilitical* Virtue, he as much excelled in as any other, and the decreed *Morality* found ever with him very great Respect, being Recogniz'd as an Integral part of his Religion.

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He was of as sweet a disposition, and of as highly Civil a Conversation, as a man (subject to the common Frailties of Humane Nature) almost could be. He had scarce a Gesture which did not seem to speak, and by a Powerful and Charming *Rhetorick*, affect all whom he conversed with. Were it not that so many other Moral Perfections, and Excellencies, besides that, it might as truly be said of him, as by the Historian, was of the Emperour, in respect of his Clemency, that he was *Totus ex comitate*, made up as it were of nothing else but Courtesie and Affability.

For a Friend, I think I may safely say, he was one of the Truest that ever Person had interest in; and withal as Pleasant, as a serious Christian could well wish. He Lov'd not Rashly, but where he Lov'd, he Lov'd intirely; and who ever came to be entertained in his Affections, were sure to find a warm Lodging: There was no more but only one thing, which he thought too much for any, for whom he thought not his Love too good. He could not sin (knowingly, and willingly) for any Friend he had on Earth. When *Leilius* in the presence of the *Romane* Consuls (who after the Condemnation of *Tiberius Gracchus*, pursued all that had been formerly Intimate with him) came to enquire of *Caius Blossius*, his chiefeest Friend, what he was willing to have done for *Gracchus*: He answered, *All things*: What all things, replied *Leilius*? Suppose he had willed you to Burn our Temples, would you have done it at his request? I know, said *Blossius*, he could never commanded it, but if he had, I had obeyed him. I confess this Friend did never dare to be such a Friend, or any thing like him: But *usque ad Aras*, so far as Lawfully and Conscientiously he might do any thing; he stuck at nothing, wherein he might serve Pleasure, or gratifie them he Lov'd.

And yet his Love was not ingrossed by his Friends onely. For whilst to them he shewed himself Friendly, good Nature as well as Christianity, obliged him to be to all kind, and (according to his Ability) to the Poor, Bountiful. He was too Frugal to throw away his Charity, yet not so Covetous as to withhold it when he met with Objects to whom 'twas due. He did not think the little he had so much his own, as that his Necessitous Brethren might not claim a part in it; and therefore gave them as if he had been paying Debts, and

not

not bestowing Alms. But of all most admirable, was his Affection to the Souls of others, and his desire to do good to them. This indeed was most Conspicuous, and seemed to shew,

*Velut inter Ignes
Luna minores.*

Much like the *Moon* appearing Bigger, and Shining brighter than the other Stars. The Sage *Pythagorus*, I remember, gave this very Mystical, but wise Advice unto his Scholars (*Εγκρατειαν μὴ εἶέναι*) by no means to Eat their own Brains; intending by it (as 'tis conceived) that they should not keep their Reason (of which the Brains is an immediate Instrument) unto themselves, but still employ it for the Advantage of others. And sure this Person did forbear to Eat, but by his Abstinence, fed many others with his Brains, *i. e.* his Inlightned, Improved Reason. Some there are, to my knowledg, who at this day do verily think, they should never have found the way to Live, to Live for ever, if he had Liv'd unto himself. Eminent was his Charity to the poor Prisoners in *Oxford Goal*; among whom first (as the Reverend Mr. *Perkins* did at *Cambridge*) of his own Accord he began to Preach, and held on constantly (whilst he remained in Town) once a Fortnight, for a Year and upwards, encouraging them to give attendance on his Ministry, by a considerable Allowance of Bread (that Week he Preached) at his proper Cost and Charges. Frequent Visits also was he us'd to make at other times, to other Persons in the World, were but mean and low; his main Design (together with the Relieving of their Temporal Wants) being to Assist their Souls, and help them farward in their way to Heaven. And indeed, in all his Converse, where ever he was, he was like Fire (as *Sallust* was us'd to say of *Athenodorus*) *ἡξάντων πάντα τὰ παρὰ κείμενα*. Warming, Refreshing, Quickning all that were about him, and Kindling in them the like Zeal for God and Goodness, which he had in himself. Who ever they were that came to Visit, or to be Acquainted with him, it was their own fault if they got not by him so much good, as to be for ever the better for him.

It

It was hardly possible to be in his Company, and not to hear such things from him, as, if well weighed, might have been enough to make one out of Conceit with Sin, and in Love with Vertue, as long as one Lived. Though he did not say (as *Titus*, once) yet by his Actions, we may judg he thought that he had even quite lost a day, when none had gained somewhat by him. He Lived as if he had been quickened with that saying (which I have somewhere met with in *Tertullian*) *Quid prodest esse, quod esse non prodest?* To what purpose is it to Live, and not to Live to some good purpose?

But this was that (this Ardent Love to the Souls of men) that quickly depriv'd us of his Company, he carried him down into the Countrey, where, how he Demeaned and Carried himself, let others speak.

CHAP.

C H A P. III.

A brief Character of him by that Reverend Person Mr. R. A. who was nearly related to him; shewing how eminently he was qualified for the ministerial service and warfare unto which he was called.

OF his Extract, I shall say Little; He was the Son of a Godly Father, Mr. *Tobie Allein*, Sometime of the *Devizes*, an understanding, affectionate, prudent, and signally humble, and experienced Christian, who died suddenly but sweetly, his Son surviving him not above a year or two. He having been languishing for some time, at length he seemed to be upon recovery, and went about his House; On the morning before he died he arose about 4; about 10, or 11, he came down out of his Closet, and called for something to eat, which being prepared he gave thanks, but could not eat any thing: his Wife perceiving a sudden change in him, perswaded him to go to his Bed; He answered no, but I will die in my Chair, and I am not afraid to die; he sat down and only said, My Life is hid with Christ in God, and then he closed his Eyes with his own Hands, and died immediately. No more of the Father; Concerning his Son I shall speak.

What he was, and what his temper and behaviour was.

As a Man

As a Christian

As a Minister.

1. *As a Man*, He was. 1. Of quick natural parts, and great acquired Abilities, concerning which I shall need say no more, there being a fuller Account given by another Hand.

2. Of

2. Of a composed grave and serious temper and behaviour; not at all morose, but full of candour, free affable, cheerful, and courteous.

2. *As a Christian*, He was for exemplary Holiness and Heavenly-ness of mind and life, much elevated above the ordinary Rank. He lived much in delightfull Communion with God, his Soul was greatly exercised in Divine Contemplation, and he would sometimes speak (to provoke others, whom he wished the same delights, to the same exercise) what ineffable pleasure sweetness and satisfaction his Soul had found in his stated meditations on the Divine Attributes distinctly one by one. In his discourses he would speak much and passionately to the commending and exalting of the Divine goodness and of the inexpressible dearness and tenderness of the Divine Love. In Prayer he was not ordinarily so much in confession or complaining of Corruption and infirmities; (though he express'd a due sense of these) as in the admiring and praising of God in his infinite Glorious perfections, in the mention of his wonderfull works, particularly of those Wonders of his Love revealed in *Jesus Christ*. In some of his Letters to me, when he had been speaking of the grace and goodness of God to him, of the sense whereof he would seem to be even quite swallowed up, he would break off with some such Expressions as these, *I am full of the Mercies of the Lord, O love the Lord for me, O praise the Lord for my sake, O help me, help me to praise the Lord.*

His whole Life was adorned and beautified with the admirable Lustre of his particular personall Graces.

1. *He was a Man of Love.* His sweet amicable and courteous converse was such as made him the delicia of his acquaintance, and made way for the entertainment both of his serious Counsells and severer Reproofs: He grew dear unto the Saints that knew him because they saw in his very face and all his carriages how very dear they were to him. His Compassion to those in distress, his bounty to those in want (wherein he abounded beyond his Ability) his forbearance in case of offences, his affectionate Language and Carriage, his Readiness to all obliging Offices of Love, to his Relations, to his Friends, to Strangers, to Enemies, did evidently declare how he loved them. Especially his Love was let forth in
fuller

fuller streams upon the Congregation where he exercised his Ministry. The People of his care were the People of his delight. His Ardent longing for their Souls, his rejoycing in their Souls—prosperity, his bleedings and breakings of Soul under any of their falls or infirmities, his unceasing labours among them, both publickly and from House to House, his frequent and affectionate Letters to them when he was absent his earnest desire to live and die and be buried amongst them, (declaring to them that if he died within 50. Miles of Taunton, his will was to be brought and buried there, that his Bones might be laid with their Bones, his Dust mingled with their dust) these all declare how greatly they were in his Heart.

2. *He was a Man of Courage.* 1. He feared no dangers in the way of his Duty, knowing that *He that walks uprightly walks surely.* In Cases less clear he was very inquisitive to understand his way, and then he fixed without fear.

2. He feared not the Faces of Men, but where occasion was, he was bold in admonishing and faithfull in reprovng, which ungratefull duty he yet managed with such prudence and such expressions of Love and Compassion to Soules, as made his way into hearts more easy, and his work more successfull.

3. *He was a Son of Peace ;* Both a Zealous Peace-maker among differing Brethren, in Case of Personall Quarrells and Contentions, and he was also of sober and peacefull Principles and an healing Spirit as to Parties or Factions upon the account of Religion. He had an awfull and Reverend regard to Magistrates, abhorring all provoking and insolent expressions, or mutinous and tumultuous Actions against them.

4. *He was a Man of Truth and Righteousness,* both as to his own personal practice, and also was much in pressing it upon others especially professors of Religion, to be exemplarily just in their dealings and true in their Words ; to be wary in promising and punctuall in performing. O how often and passionately have I heard him bewailing the Sins of promise-breaking and deceitful dealing, whereof such as he hath known to be guilty have understood both by Word and Writing how much his Soul was grieved at them, for the wrong they did hereby to their own Souls especially, and the re-
preach

proach they brought upon the Gospel of our Lord.

5. *He was of great Patience.* To say nothing of his behaviour under sufferings of other Kinds, his great weakness and long Anguishing for some Years together, and his constant serenity, calmes and quietness of Spirit, in all that time, so far from the least touch of murmuring that he was still blessing the Lord for his tender dealings with him, have given the World a full proof that he was of a patient Spirit.

6. *He was Eminent in Liberality;* He not only did, but devised liberall things, and by liberall things did he stand; He studied and considered how he might both give himself, and procure from others, Relief for those in Want. He gave much Almes daily, both in the place where he lived, and where ever he came. When there were Collections at any time for Pious and Charitable Uses, He stirred up others to bountifull giving, both by Word and also by his Example. In the Collection for the Fire in London, He gave publickly such a liberall proportion as he thought meet to be an Example to others, and (as I came occasionally to understand) lest it should be misjudged had he been known to give more, he gave more then as much again secretly. He distributed much amongst his Relations. His Aged Father and divers of his Brethren with their large Families being fallen into Decay, he took great care for them all, and gave Education to some, Pensions to others, Portions to others of them; and notwithstanding all this, he had but a very small matter of Stock to begin upon, and never above 80 Pounds *per ann.* that I know of, and near the one half of his time, not above halfso much; Onely by industrie of his Wife who for divers Years kept a Boarding School, his income was for that time considerably enlarged. He took great paines in journeyings abroad to many Gentlemen and other Rich Men in the Countrey, to procure a standing supply for such *Non-conforming Ministers* as were in want.

7. *He was of an Active Spirit.* He went about doing good; As he was abundant and uncessant in his Labours in the Congregation where he lived, So where ever he came he would be scattering some good Seed, not onely among the adult, but he would be dealing much with the Children in those Families into which he came, asking them Questions giving

giving them Counsel, and sometimes leaving them his Counsel in Writing. In his own Family (which was great whilst his Wife kept Boarders) he was exceedingly industrious; the Gravity of his Carriage, contempered with much Sweetness, and Affability towards those young ones, begat in many of them, the Awe and Love, as of Children to their Father, and made way for the success of his Indeavours with them, which was considerable upon divers of them. At Bath; while he lay sick there, he sent for many of the Poor, both Old, and Children, and gave them Catechisms, engaging them to Learn them, and give him an account; who came chearfully and frequently to him, being Encouraged hereto by his Familiar and Winning Carriage, his giving them Money, his Feeding, and Feasting them. He would sometimes say, *It's pity that Counsel of our Lord, Luke 14. 13. of Feasting the Poor, was no more practised amongst Christians.*

8. *He was of an Humble Spirit.* Though God had so exceedingly lifted him up in the Hearts of others, yet he was not puffed up in his own: He was low in his own Eyes, and despised the praise of men. His whole Carriage was without the least Ostentation, and he was of great Condescension to the Weakest and Meanest. Once or twice he was complaining to me of the pride of his Heart; I (judging it to proceed rather from an holy Jealousie of himself, and a Tenderness of the least spark of that evil, than from any power it had upon him) replied to him (as I remember) to this purpose: If he had a proud Heart, he had it to himself, for none else could perceive it. But he answered, *Some men that are proud enough, have more wit than to let every one know it.* Another time making the same Complaint in a Letter to me, he added this: *But my naughty Heart whilst I am writing this, is in hope you will not believe me.* So watchful was he, as to Espie, and Check the least motions of that Lust, which he so much abhorred.

3. *As a Minister.* He was settled in Taunton Magdalen, as an Assistant to the Reverend Pastour there, with whom, as a Son with the Father, he served in the Gospel. I shall say nothing here, there being a large Account given under the Hand of that worthy Person.

But besides his Labours in that great Congregation, in which

which alone he was fixed, the care for many other Congregations was daily upon him. He went forth frequently into several Places about the Country, amongst the poor Ignorant people that lived in dark Corners, and had none to take care of them, and both Preached to them himself, and stirred up many of his Brethren; whose forward minds readily joyned with him, to set up standing Lectures amongst them. He had an Eye to poor *wales*, and had an Influence upon the sending over some Ministers to them: He resolved also to have gone and spent some time amongst them himself, and by all the dissuasions of his Friends, from his great Weakness and Unfitness for Travail, he was hardly withheld from his Purpose.

C H A P. I V.

*An Account of his Godly Life and Practice,
and of the Course of his Ministry in Taunton,
given by Mr. George Newton, the Reverend
Pastor there, whose Assistant he was.*

MR. *Joseph Allein*, came to my Assistance, in the Year 1655. Being then in the One and Twentieth Year of his Age, and we continued together with much mutual Satisfaction, till the *Black Day*.

I soon observed him to be a Young Man of Singular Accomplishments, Natural and Acquired. His Intellectuals solid, his Memory strong, his Affections lively, his Learning much beyond the ordinary Size: And above all, his Holiness eminent, his Conversation exemplary; in brief, he had a good Head, and a better Heart.

He spent a considerable part of his Time, in private Converses with God, and his own Soul; he delighted very much to perform his secret Devotions in the view of Heaven, and

the

the open Air, when he could find Advantages fit for his purpose. He used to keep many days alone, and then a private Rome would not content him, but (if he could) he would withdraw himself to a solitary House, that had no Inhabitant in it: And herein he was Gratified often, by some private Friends of his, to whom he did not impart his design: Perhaps it was that he might freely use his Voice as his Affections led him, without such prudential Considerations, and Restraints, as would have been necessary in another Place; and that he might converse with God, without any Avocation, or Distraction.

His Conversation with others, was always mingled with Heavenly and Holy discourses; he was ready to Instruct, and to Exhort, and to Reprove, which he never failed to do (when he thought it necessary) what ever the Event might be: But he performed it usually with such Respect, Humility, Tenderneſs, Self-Condernnation, and Compassion, that a Reproof from him did seldom, if at all, miscarry.

In the Houses where he Sojourned, their Hands fed one, but his Lips fed many; God freely poured Grace into his Lips, and he freely poured it out. None could live quietly in any visible and open sin, under his Inspection: When he came to any House to take up his abode there, he brought Salvation with him, when he departed, he left Salvation behind him. His manner was, when he was ready to depart, and to Transplant himself into some other Family (as that the Exigence of his Condition and the Time, did more than once constrain him to) to call the People one by one into his Chamber; from whence it was observed, that scarce any one returned with dry Eyes.

In matters of Religion, and the first Table, his strictness was so Exemplary (which was near to Rigour) that I have scarce know any of his Years, keep pace with him. Surely he did more than others; his Righteousness exceeded not the *Publican* only, but the *Pharisees* too. He was much taken with Monsieur de Renty (whose Life he read often) and Imitated some of his Severities, upon better grounds: How often have I heard him to admire (among many other things) especially his Self-Annihilation, striving continually, to be nothing, that God may be All.

But

But here he staieth not, he was a second Table-man, a man of Morals; I never knew him spotted in the least degree with any unjust, or uncharitable Act. And I am sure, th^e many failings of Professors in this kind, touched him to the very quick, and brought him low; drew Prayers, Tears, Complaints, and Lamentations, both by Word, and Letter from him; though yet the Lord would not permit him to behold, and reap the Fruit before he died.

He had an Eminent, Free, and Bountiful Heart to his power, and I may truly say, beyond his power; yea, much beyond it, he was willing of himself. It is but seldom that the best do need Restraint in these Matters; and yet we read of some, who brought more than enough, yea, much more than enough, *Exod. 36. 5.* So that there was a Proclamation issued out, to put a stop upon their Bounty, and it s^e added presently, so the People were restrained: Men universally almost, do need a Spur, but he did rather need a BRIDLE. When other men gave little out of much, he gave much out of little; and while they heapt, and gathered up, he dispersed and scattered Abroad. He did not hide himself from his own Flesh, but was helpful to Relations, as some of them have great reason to acknowledg. His Charity began at home, but it did not end there; for he did good to all (according to his Opportunities) though especially to the *Humble of Faith*. He considered the Poor, he studied their Condition; he advised Liberal things; he was full of Holy Projects, for the Advancement of the good of others, both Spiritual, and Temporal: Which he pursued with such irresistible Vigor and Zeal, and Activity, that they seldom proved Abortive.

He was a man of extraordinary Condescension, to the Infirmities of weaker Brethren, as they that are most Holy, and best Acquainted with themselves, are wont to be: *Instructing those that were contrary minded in Meekness, If God peradventure would give them Repentance to the acknowledging of the Truth, Restoring those who were overtaken with a fault, with the Spirit of Meekness.* So dealing with them in such a Loving, Sweet, and Humble way, as considering himself, least he also might be tempted. In their Confessed failings, he was no way Supercilious, Capricious, and Censorious; he would maintain a good Opinion of another, upon a narrower

footing than many others, who (to say no more) were nothing Stricter, Holier, Humbler, than himself would be. His Charity, *Believed all things*, that were to be believed, and *Hoped all things*, that were to be hoped. And when he deeply condemned the Action, he would not judg of the Estate: Indeed he had more Charity for others, than himself; and though he were sufficiently mild in his judgment of others, he was severe enough in his judgment of himself.

He was not Perenitry in matters that belong to doubtful Disputations: He laid no more weight, and stress on Notions, and Opinions in Religion, that wholly depend upon *Topical Arguments*, than belongs to them. He was not like many who are so over confident in their Determinations, that they will hardly hold Communion; nay, scarce so much as a pleasing Conversation with any man (how gracious soever) who cannot Think, and Say, and Act in every thing as they do. He would allow his fellow Members, the Latitude that the Apostle doth; and so would freely and familiarly, Converse with those who were sound in the Faith (as to the Fundamentals of Religion) and who were Strict and Holy in their Lives, of all Perswasions.

His Ministerial Studies, were more than usually easie to him, being of a quick Conceit, a Ready, Strong, and Faithful Memory, a free Expression (which was rather Nervous, and Substantial, than Soft, and Delicate) and which was best of all, a holy Heart, that Boyled and Bubled up with good Matter. This furnisht him on all Occasions, not with warm Affections only, but with holy Notions too. For his Heart was an Epistle, written not with Ink, but with the Spirit of the Living God: And out of this Epistle, he drew many excellent things. In the Course of his Ministry, he was a good Man, and in his Heart, a good Treasure; whence he was wont continually to bring forth good things, both in Publique and Private.

He was apt to Preach, and Pray, most ready on all Occasions, to lay out himself in such work, yea, spending himself in such Work: When my suddain Distemper seised upon me, put him at any time (as many times they did) upon very short and suddain Preparations, he never refused; no, nor so much as Fluctuated in the undertaking: But being called,

called, he confidently cast himself upon the Lord, and trusted perfectly to his Assistance, who had never failed him; and so he readily, and freely, went about his Work, without Distraction.

He began upon a very considerable stock of Learning, and Gifts Ministerial, and Personal, much beyond the proportion of his Years; and grew exceedingly in his Abilities, and Graces, in a little time. So that his profitting, appeared to all men, he waxed very Rich in Heavenly Treasure, by the Blessing of God on a diligent Hand, so that he was behind in no good Gift. He found that precious Promise, sensibly made good; *To him that hath (for Use, and good Employment) shall be given, and he shall have abundance.* He had no Talent for the Napkin, but all for Trafique, which he laid out so freely for his Masters use, that in a little time they Multiplied so fast, that the Napkin could not hold them. I heard a worthy Minister say of him once (not without much Admiration) *Whence hath this man these things?* He understood whence he had them, well enough, and so did I, even from Above, whence every good and perfect Gift proceedeth: God blessed him in all Spiritual blessings, in Heavenly things, and he returned all to Heaven again; he served God with all his might, and all his strength; he was abundant in the Work of the Lord, he did not go, but run the Ways of his Commandments: He made hast and lingred not; *He did run and was not weary, he did walk and was not faint.* He pressed hard towards the Mark, till he attained it; his Race was short and swift, and his End glorious.

He was Infinitely, and Insatiably greedy of the Conversion of Souls, wherein he had no small Success, in the time of his Ministry: And to this end, he poured out his very Heart in Prayer, and in Preaching; *He imparted not the Gospel only, but his own Soul.* His Supplications, and his Exhortations, many times were so Affectionate, so full of holy Zeal, Life, and Vigor, that they quite overcame his Hearers: He melted over them, so that he Thawed, and Mollified, and sometimes dissolved the hardest Hearts. But while he Melted thus, he Wasted, and at last Consumed himself.

He was not satisfied to spend himself in Publique, but used constantly to go from House to House, and there to deal particularly

ricularly (where he had a free Reception) both with the Governours, and with the Children, and with the Servants of the Household, Instructing them especially in the great Fundamental necessary Truths of the Law, and of the Gospel, where he observed them to be Ignorant: Gently reproving them, where he found any thing amiss among them. Exhorting them to diligence, both in their General, and Particular Callings: Entreating them who were defective, by any means to set up the Worship of God in their Houses, and to make them little Churches, by constant Reading of the Scripture, that so the Word of *Christ* might deeply dwell among, and in them richly, by careful Catechising of the Children, and the Servants, if the Governours were able, by frequent Meditations, Conferences, Repetitions of that which they had heard in Publique; especially by daily Prayer, Morning and Evening, that so they might avoid that dreadful Indignation which hangs over, and is ready to be poured out upon the Families, that call not upon God. He made the best Inspection that he could, into the state of every particular Person, and so accordingly applied himself to Check, to Comfort, to Encourage, as he found occasion. All which he did with so much Tenderneſs, Humility, and Self-denial, that he gained very much on the Affections, and Respects of all that received him; and wrought them at least to outward Conformity, so that they who were not Visited in the beginning, at length came forth and called upon him to come to their Families, and help them.

Thus did he wear himself away, and give Light, and Heat to others: He usually allowed himself too little Sleep, to Recrute, and to Repair the Spirits which he wasted with waking. His manner was to rise at Four a Clock at the utmost, many times before, and that in the cold Winter mornings, that he might be with God betime, and so get room for other Studies, and Imployments. His extraordinary Watchings, constant Cares, excessive Labours in the Work of his Ministry, Publique, and Private, were generally apprehended to be the cause of those Distempers, and Decays, and at last, of that ill Habit of Body, whereof in the end he died.

He was the Gravest, Strictest, most Serious, and Composed young Man, that I had ever yet the happiness to be Acquainted

quainted with. And yet he was not rigid in his Principles his moderation was known to all Men that knew him. He held that Separation in a Church was necessary many times from the known Corruptions of it. But allowed not Separation from a Church, where Active Compliance with some sinful Evil, was not made the Condition of Communion. And in this way he frequently declared himself in Health and Sicknes and most expressly in my hearing on his Bed of Languishing when he was drawing neer his Long-Home.

CHAP. V.

A further Account of his Catechising, both in Publick and Private, by Mr. G.

WHEN he did Catechise the Greater Sort in Publick, before he was Silenced, his manner was to begin with Prayer for a Blessing upon that exercise: And having proposed some Questions out of the *Assemble's Catechisme* to them, he was carefull, not onely to make them Perfect in rehearsing the Answers there set down, but also to bring them to a clear understanding of the Sence, and meaning of the said Answers, and of all the Terms and Phrases in which they are expressed; And to draw some practical, useful, inferences from those Heads of Divinity, contained in them. Moreover, when any distinction was necessary for the clearing up of the matter in hand; He would be also instructing his *Catechumen's* therein: Now this he would do, by proposing several other Collateral Questions besides those in the *Catechisme*, which Questions together with the Answers to them himself had before drawn up, and sent to them in Writing.

In the even of the Lords Day, his course was to repeat his Sermon again, in the Publick place of Worship, where abundance of People constantly resorted to Hear him; which when he had done, several Youths were called forth, which did give

give him an Account of the Heads of all his Sermon by Memory.

As for his Method in going from House, to House, for the instructing of Private Families it was this. He would give them notice of his coming the day before,

Desiring that he might have Admittance to their Houses, to converse with them about their Soul concernes, and that they would have their whole Family together against he came. When he came, and the Family were called together, he would be instructing the Younger Sort in the Principles of Religion, by asking several Questions in the *Catechisme*, the Answers to which he would be opening, and explaining to them. Also he would be inquiring of them about their Spiritual Estate and Condition, labouring to make them sensible of the evil and danger of Sin, the Corruption; and wickedness of our Natures, the Misery of an unconverted State; stirring them up to look after the True Remedy proposed in the Gospel, to turn from all their Sins unto *G O D*, to close with *Christ* upon his own terms; to follow after Holyness, to watch over their Hearts and Lives, to Mortify their Lusts, to redeem their Time, to prepare for Eternity. These Things as he would be Explaining to their Understandings, that they might have clear Apprehensions about them; so he would be Pressing the Practice of them upon their Consciences, with the most Cogent Arguments, and Considerations, minding them of the Great Priviledges they did enjoy, the many Gospel Sermons that they did or might hear, the many Talents they were intrusted withall, and the Great Account that they had to give to the *G O D* of Heaven. Telling them how sad it would be with them another Day, if after all this they should come short of Salvation. Besides, he would leave with them several Counsels and Directions to be carefully remembred and practised, for the good of their Souls. Those that were serious, and Religious he would labour to help forward in Holyness, by answering their Doubts, resolving their Cases, encouraging them under their difficulties. And before he did go from any Family he would deal with the Heads of that Family, and such others as were grown to Years of discretion, Singly and apart: That so he might (as much as possibly he could) come to know the Condition of each particular Per-

son in his Flock, and address himself in his discourse as might be suitable to every of them. If he did perceive that they did live in the neglect of Family Duties: He would Exhort and Press them to set up the Worship of *GOD* in their Families, as Reading, Prayer and directing them how to set about it, and to take time for secret Duties too. Such as were Masters of Families he would earnestly perswade, and desire, as they did tender the Honour of *Christ*, and the welfare of their Children, and Servants Soules to let them have some time every Day for such private Duties, and to encourage them in the performance of them; neither would he leave them before he had a Promise of them so to do. Sometimes also he would himself go to Prayer before his departure. This was his Method in the General; although with such necessary variation in his particular visits, as the Various State and Condition of the several Families did require. If the Family where he came were ignorant, he would Insist the longer in instructing and Catechising: If loose, in reproving and convincing: If Godly, in encouraging, and directing. He did use to spend five Afternoons every Week in such exercises from One or Two of the Clock untill Seven in the Evening: In which space oft time he would visit sometimes three or Four Families in an Afternoon and sometimes more according as they were greater or less. This course he would take throughout the Town, and when he had gone through he would presently begin again: that he might visit every Family as often as he could. He often did bless *GOD* for the great Success that he had in these Exercises saying that *GOD* had made him as Instrumental of good to Soules this way as by his Publick Preaching, if not more. When the Ministers of this County of *Summerset*, at one of their Associations which heretofore they held, were debating whether, and how farre it were incumbent upon them to set up private Family Instruction in their particular Charges; Mr. *Allein*, was the Man that they pitched upon for to draw up his Reasons for that practice, together with a Method for the more profitable Management of it.

*An Abridgment of what he drew up, here
Followeth.*

IT being the unquestionable Duty of all the Ministers of the Church of Christ, To take heed to all the Flock over whom the Holiest hath made them Overseers; and to Teach, and Preach, not only Publickly, but from House to House; not only taking a general Care of the whole, or calling out the chiefest of the Sheep, for our perticular Care and Inspection, as the manner of some is, and leaving the reast to Sink or Swim: But as good Shepherds inquiring into their Estates, observing the particular Marks, Diseases, Strayings of our Sheep, and Applying our selves suitably to their Cases; In a word, warning every man, that we may present every man perfect in Christ Jesus, Therefore it behoveth us, to study to do this great Duty in such a manner, as may be acceptable to God, and profitable to our Flocks. The directions for performing this Duty, are either more General, or more Special; for the more General directions, they are either such as concern the Entrance on this Duty, or the performance of it. For those that concern the Entrance,

1. It will be necessary, that we Convince the People of the necessity of this Duty.

2. That we study to mannage this great Work, to our Peoples best advantage.

3. That we set a part such set-times for this great Work, as upon consideration we shall find most convenient for them and us, resolving to be constant in observing them.

4. That we Pray for Wisdom from Above, what, and how to speak.

5. That we send word to the People, when we intend to visit them, that they dispose of their Business to receive us:

For those that concern us in the mannaging of the Duty.

1. The Family being called together, we may if time and conveniency permit, begin with Prayer.

2. The Family consisting of Superiours, and Inferiours, it would not be amiss to begin with the Inferiours; for many can hear their Children, and Servants Examined contentedly

ly, that cannot bear it themselves: For that they will not disdain to give an Account of themselves before their Superiours, though their Superiours would disdain to give Account before them, and here it will be necessary to enquire into their Knowledge, Practice, States.

1. Their Knowledge, here we may Examine what Progress they have made in the Principles of the Doctrine of *Christ*, and try them in the Catechism.

2. What they do gain by the publick Ministry, what they remember of the Sermon last heard.

2. In their Practice.

1. In their duty towards God, where it may be useful to inquire, if they make Conscience of secret Prayer; the Necessity of it may be pressed, the nature of it opened, and some Heads of Prayer Explained; and if they be such as need it, it would be useful to commend to them some form, for the present help.

2. In the dutys of their Relations towards men, and if they be pressed to Faithfulness, Diligence, and Uprightness, the duties they owe to those that were over them, it would be very convenient.

3. Into their Estates, and here we may take an Account of them, what they think of the state of their Souls, shewing the Paucity of them that are Saved, the desperate Deceitfulness of the Heart, the infinite danger of being deceived, the Wits and Devices of Satan to beguile them; from whence, and such like Arguments, we may press them to be diligent in inquiring, what the case of their Souls is to be jealous of themselves, where we may take occasion to shew them.

1. That every man by Nature, is in a damnable estate.

2. The absolute necessity of Conversion.

3. By what signes they may know whether they remain in, or are delivered from this Estate, which signes should be few, plain, certain, and infallible, founded upon the clear Evidence of the Word; and because the searching work is so displeasing to the Flesh, that it might disingage them to come too close at first. It may not be amiss to defer this, till we had got some interest in their Hearts, by a loving tender Carriage.

3. The Inferiours being thus dealt with, may be dismissed to

to their several Employments, and then we may take occasion to discourse with the Heads of the Families, proceeding as Prudence shall direct upon some of the fore mentioned particulars.

1. We may enquire whether they perform this great duty of Prayer in the Family, offering them helps if they need.

2. We may press them to Instruct, and Catechise their Families.

3. We may Exhort them to the strict Sanctifying the Lords Day.

4. If they are poor, we may draw forth the hand of our Bounty towards them.

5. If we know any evil by them, we may take them aside privately, shewing them the sinfulness of their practice, and engaging them to promise Reformation.

6. We should leave with them some few particulars of greatest weight, often Repeating them till they remember them, engaging them to mind them, till we shall converse with them again.

7. Our dealing with them, must be in that manner that may most prevail, and win upon their hearts.

1. With Compassion, being kindly affectioned to them, Charging, Exhorting, Comforting every one of them, as a Father his Children.

2. With Prudence, warning and teaching them in all Wisdom, applying our selves to the several Cases, and Capacities.

1. To the Rich in this World, shewing more respect as their places require, charging upon them those duties that are required of them in special.

2. To the Poor, you may be more plain and free, pressing upon them those duties that are most proper to their condition.

3. To the Aged, we must be more reverent, Labouring to root out of them the Love of the World, shewing them the dangerousness of Covetousness, and the necessity of making speedy preparations for Eternity.

4. The men are to be Exhorted to Temperance, and Sobriety, diligence in their Callings, &c.

5. Women to Meekness, Humility, Subjection to their Hus-

Husbands, and constant infusing good Principles into their Children.

3. With Patience, being Gentle to all men, in Meekness Instructing those that oppose themselves, bearing with their Dulness, Rudeness, and Disrespectfulness, waiting for their Repentance.

4. With all Faithfulness, giving no occasion of offence, that our Ministry be not blamed.

5. With Zeal, as *Apollo*, fervent in Spirit, teaching diligently the things of the Lord, &c.

6. With Plainness, not betraying their Souls to Hell, and ours with them, for want of Faithfulness, and Closeness in our dealing with them; it being not sufficient in general, that no Drunkard, &c. shall inherit the Kingdom of Heaven; but telling them plainly, and particularly, such is your Looseness, your Ignorance, that I fear you are in an Unconverted state.

7. With Authority, dealing with them in the Power, and Demonstration of the Spirit.

8. With Humility, *Not Lording it over Gods Heritage, but condescending to men of low Estates.* Nor disdain to go into the Houses of the meanest.

The sort of Directions are more Special, respecting the several sorts of our People, who may be Ranked into four Heads, the Ignorant, Prophane, Formal, Godly.

First, For the Ignorant: Our Work with them will be,

1. To Convince them that are Ignorant, which may be done by shewing their Inability, to Answer some plain Familiar Questions.

2. To shew them the dangerous, yea, the damnable Nature of Ignorance.

3. To Press them with all possible Earnestness, to Labour after knowledge.

4. To answer their Carnal pleas for their Ignorance, when Wilful.

Secondly, For the Prophane: It would be necessary to deal with them Convincingly. shewing the certain Damnation they are running upon.

Thirdly, For the Formal: With these we must deal Searchingly, and shew them,

J. How

1. How easily men may mistake the Form of Godliness, for the Power.

2. The undoing danger of resting in being almost a Christian.

3. The most distinguishing differences between an Hypocrite, and a sincere Christian.

Fourthly, For the Godly: To these we must draw forth the Breasts of the Promises, opening to them the Riches, and Fulness of *Christ*; inquiring into their growth in Grace, quickning them to Labour after Assurance, to be steadfast in the Faith, patient in Suffering, diligent in doing the Will of *Christ*, zealous of good Works, always abounding more and more.

There is one thing more, in which his Self denial, and other Graces, were very Exemplary: Namely, his Faithfulness in Reproving the Miscarriages of Professors, sparing none, whether High, or Low, whether Ministers, or Private Christians; yea, though they had been never so dear in his Affections, or never so obliging in their Carriage to him, yet if he found in them any thing that was Reproveable, and Blameworthy, he would deal with them faithfully, and plainly about it, whatsoever the Issue and Event were.

One time when he was going about such a Work, he told a Christian Friend, with whom he was very Intimate and Familiar, : well (says he) I am going about that which is like to make a very dear and obliging Friend, to become an Enemy: But however, it cannot be omitted, it is better to lose man's favour, than GODS. But GOD was pleased (then as well as divers other times besides, when he went about Business of this Nature) to order things for him, better than he could have expected, and so to dispose of the Heart of the Person, with whom he had to deal, that he was so far from becoming his Enemy for his conscientious faithfulness to him, that he loved him the better ever after, as long as he lived.

As to his Judgment about the *Arminian* Controversies, as far as I can perceive, who have discoursed with him about them, it was much what the same with Doctor *Davenants*, and Mr. *Baxters*.

He was a man of a very Calm, and Peaceable spirit, one that loathed all tumultuous Carriages and Proceedings; he

was far from having any other design in his Preaching, than the Advancement of the Kingdom of the Lord Jesus, by the Conversion, and Salvation of Souls: This was the mark that he had in his Eye, this was that for which he Laboured, and Ventured, and Suffered, and for which he thought he could never lay out himself enough.

Though he were but a young Man, yet in his Carriage he was exceeding Serious, and Grave, and withal very Humble, Courteous, and Affable, condescending to discourse with the Poorest and Meanest Persons, for their Spiritual good, as soon as with the Greatest, and Richest.

And indeed so Unblamable, and Convincing was he in the whole of his Conversation, that there were very few Religious, and Sober persons that knew him, either in Town, or Country, either Ministers, or People, yea, though some of them differing in Judgment from him, but did highly approve of him. And for his Brethren in the Ministry here in these Parts, such was his holy and discreet Deportment amongst them; that he had as great an influence upon them, as few others had the like.

He was full of holy Projects, often bethinking himself by what ways, and means, he might more effectually promote the Honour of Christ, and the benefit of Souls, and whatsoever he apprehended to be Conducing to these highest ends, he would prosecute with that Wisdom, and Vigour, that he seldom failed of bringing it to a comfortable and successful Issue.

Of which Projects, this is one which I shall here Insert. Having considered how much the Conscientious, and frequent Performance of the duty of Self-Examination, might tend to the bringing down of Sin, and furtherance of Holiness, both in Heart, and Life: He did earnestly press the said Duty on his Hearers in his Preaching, directing them in the performance; and not only so, but dealt with them also in Private about it, and got a promise from the most of them, that they would every Night before they did go their Rest, set about this Duty; and spend some time in secret, on purpose to call themselves to an account, how they had carried it that day, by proposing several Questions to their own hearts, which Questions he had referred to several Heads, & drawn up for them in writing.

And not a few of them have acknowledged, that they have cause to bless GOD who stirred him up to put them upon this practice which they have found very helpful to them in their daily Christian Walk.

Useful



USEFUL

QUESTIONS,

VWhereby a Christian may every day examine himself.

Pfalm. 4. 4.

Commune with your Hearts upon your Beds.

EVery Evening before you sleep (unlesse you find some other time in the Day more for your advantage in this work) sequester your self from the World, and having set your Heart in the presence of the Lord, charge it before God to answer to these Interrogatories.

For your Duties.

Q. 1. Did not God find me on my Bed, when he looked for me on my knees? Job. 1. 5. Psalm. 5. 3.

Q. 2. Have not I prayed to no purpose, or suffered wandering thoughts to eat out my Duties? Mat. 15. 8, 9. Jer. 12. 2.

Q. 3. Have not I neglected or been very overly in the reading Gods holy word? Deut. 17. 19. Joshua. 1. 7, 8.

Q. 4. Have I digested the Sermon I heard last? Have I repeated it over? and prayed it over? Luke 2. 19. 51. Psalm 1. 2. and 119. 5, 11. 97.

Q. 5.

Q. 3. Was there not more of custome, and fashion in my Family duties then of Conscience? Psalm 101 2. Jer. 30. 22.

Q. 6. Wherein have I denied my self this day for God? Luke 9. 23.

Q. 7. Have I redeemed my time from too long or needless visits, idle Imaginations, Fruitless discourse, unnecessary sleep, more than needs of the world? Ephes. 5. 16. Col. 4. 5.

Q. 8. Have I done any thing more than ordinary for the Church of God, in this time extraordinary? 2 Cor. 11. 28. Isa. 62. 6.

Q. 9. Have I took care of my Company? Prov. 13. 20. Psal. 119. 63.

Q. 10. Have not I neglected, or done something against the duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child, &c. Ephes. 5. 22. to Chap. 6. ver. 9. Col. 3. 18. to the 4. ver. 2.

For your Sins.

Q. 1. Doth not sin sit light? Psal. 38. 4. Rom. 7. 24.

Q. 2. Am I a mourner for the sins of the Land? Ezek. 9. 4. Jer. 9. 1, 2, 3.

Q. 3. Do I live in nothing that I know or fear to be a sin? Psal. 119. 101. 104.

For your Heart.

Q. 1. Have I been much in holy Ejaculations? Nch. 2. 4, 5.

Q. 2. Hath not God been out of mind? Heaven out of sight? Psal. 16. 8. Jer. 2. 32. Phil. 3. 23.

Q. 3. Have I been often looking into mine own Heart, and made

made conscience of vain thoughts? Prov. 3. 23. Psal. 119. 113.

Q. 4. Have not I given way to the workings of Pride, or Passions? 2 Chron. 32. 26. James 4. 5, 6, 7.

For my Tongue.

Q. 1. Have I bridled my Tongue, and forced it in? James 1. 26. James 3. 2, 3, 4. Psal. 39. 1.

Q. 2. Have I spoke evil of no man? Tit. 3. 2. Jam. 4. 11.

Q. 3. Hath the Law of the Lord been in my mouth as I sate in my house, went by the way, was lying down, and rising up? Deut. 6. 6, 7.

Q. 4. Have I come into no company where I have not dropped something of God, and left some good savour behind? Col. 4. 6. Ephes. 4. 29.

For your Table.

Q. 1. Did not I sit down with no higher end than a Beast, meerly to please my Appetite? Did I eat, drink for the glory of God? 1 Cor. 10. 31.

Q. 2. Was not mine Appetite too hard for me? Jude 12. 2 Pet. 1. 6.

Q. 3. Did not I arise from the Table without dropping any thing of God there? Luke 7. 36. &c. Luke 14. 1. &c. John 6.

Q. 4. Did not I mock with God when I pretended to crave a blessing, and return thanks? Acts 27. 35. 39. Mat. 15. 36. Col. 3. 17. 23.

For your Calling.

Q. 1. Have I been diligent in the duties of my Calling? Eccles. 9. 1. Cor. 7. 17. 20. 24.

Q. 2.

Q. 2. Have I defrauded no man? 1 Thes. 4. 6. 1 Cor. 6. 3.

Q. 3. Have I dropped never a lye in my Shop, or Trade? Prov. 21. 6. Ephes. 4. 25.

Q. 4. Did not I rashly make, nor fully break some promise? Psal. 106. 33. Jos. 9. ver. 14. &c. Psal. 15. 4.

An Addition of some brief Directions for the Morning.

D. 1. If through necessity or carelesness you have omitted the Reading, and Weighing of these Questions in the Evening, be sure to do it now.

D. 2. Ask your self what sin have I committed, what duty have I omitted? Against which of these Rules have I offended, in the day foregoing? And renew your repentance, and double your watch.

D. 3. Examine whether God were last in your thoughts when you went to sleep, and first when you awake.

D. 4. Enquire whether your care of your heart, and ways, doth increase upon your constant using of this course for Self-Examination, or whether it doth abate, and you grow more remiss.

D. 5. Impose a task of some good meditations upon your selves while you are making ready, either to go over these Rules in your thoughts, or the Heads of some Sermon you heard last, or the holy Meditations for this purpose in the Practise of Piety; or Scudders daily Walk.

D. 6. Set your ends right for all that day.

D. 7. Set your watch, especially against those sins, and temptations, that you are like to be most incident to that day.

C H A P. VI.

A full Narrative of his Life, (from his Silencing till his Death) by his Widdow Mrs. Theodosia Allein, in her own words, wherein is notably set forth, with what patience he ran the Race that was set before him, and fullfilled the Ministry that he had received of the Lord.

BEfore the Act for uniformity came forth, my Husband was very earnest day and night with God, that his way might be made plain to him, that he might not desist from such Advantages of saving Souls, with any scruple upon his Spirit; In which when he saw those Clauses of Assent, and Consent, and Renouncing the Covenant, he was fully satisfied: But he seemed so moderate before, that both my self and others, thought he would have Conformed: He often saying, he would not leave his work for small or dubious Matters: But seeing his way so plain for quitting the publeck Station that he held, and being thoroughly perswaded of this, that the Ejection of the Ministers out of their Places, did not disobleige them from Preachieg the Gospel, nor the People from attending upon their Ministry, as his Book intituled, *A Call to Archippus*, sheweth, after that Black and Mourrful Sabbath, in which he took his Farewell (with much affection) of his beloved People. He presently took up a firm Resolution to go on with his Work in private, both of Preaching, and Visiting from House to House, till he should be carried to Prison, or Banishment, which he counted upon, the Lord assisting him: And this Resolution without delay he prosecuted; for the Thursday after he appointed a Solomne Day of Humiliation, when he Preached to as many as would adventure themselves with him at our own house: But it being then a strange thing to the most Professors to Suffer, they seemed much affrighted at the threatenings of Adversaries; so that there was not such an appearance at such opportunities as my Husband expected: whereupon he made it his work to converse much with those he perceived to be most

timmer-

timerous, and to satisfy the scruples that were on many amongst us ; so that the Lord was pleased in a short time to give him such success that his own People waxed bold for the Lord, and his Gospel: and multitudes flocked into the Meetings at whatsoever season they were, either by day or night; which was a great encouragement to my Husband, that he went on with much vigour and affection in his Work, both of *Preaching*, and *Visiting*, and *Catechising* from house to house.

He went also frequently into the Villages and Places about the Townes where their Ministers were gone, as most of them did flye, or at the least desist for a considerable time after *Bartholomew* day : Whereever he went the Lord was pleased to give him great success ; many Converted, and the generallity of those animated to cleave to the Lord and his ways.

But by this the Justices rage was much heightened against him ; and he was often threatened, and sought for ; But by the power of God, whose work he was delighted in, was preserved much longer out of their hands then he expected : For he would often say, If it pleased the Lord to grant him three Months Liberty before he went to Prison he should account himself favoured by him, and should with more chearfulness go, when he had done some work. At which time we sold off all our Goods, preparing for a Goal, or Banishment, where he was desirous I should attend him, as I was willing to do, It alwaies having bin more greivous to me to think of being absent from him, then to suffer with him.

He also resolved when they would suffer him no longer to stay in *England*, he would go to *China*, or some remote Part of the World and publish the Gospel there.

It pleased the Lord to indulge him, that he went on in his work from *Bartholomew* day till *May* the 26th after : Though often threatened, yet he was never interrupted, though the People both of the Town and Country were grown so resolute that they came in great multitudes, at whatever season the Meeting was appointed ; very seldom missing twice a Sabbath, and often in the week : I know that he hath *Preached* fourteen times in eight dayes, and ten often, and six or seven ordinarily in these Months, at home and abroad, besides his frequent converse with Souls. He then laying aside all other

Studyes which he formerly so much delighted in, because he accounted his time would be but short. And the Lord (as he often told me) made his work in his Ministry far more easie to him, by the supplyes of his Spirit both in Gifts and Grace, as did evidently appear both in his *Doctrine* and *Life*; he appearing to be more Spiritual, and Heavenly, and affectionate then before, to all that heard him, or conversed with him.

When he was taken up for Prison, he was not only contented, but joyful to suffer for the Name of Jesus and his Gospel, which was so dear to him; intimating that God had given him much more time then he expected, or w^{as}kt of him, and that he accounted it cause of rejoycing, and his honour, that he was one of the first called forth to suffer for his name.

Although he was very suddenly Surprised, yet none could discern him to be in the least moved.

He was upou a *Saterday* in the Evening about six a clock seized on by an *Officer* of our Town, who had rather have been otherwise Employed, as he hath often said; but that he was forced to a speedy Execution of the Warrant, by a Justice's Clerk, who was sent on purpose with it to see it Executed, because he feared that none of the Town would have done it.

The Warrant was in the Name of three Justices, to Summon him to Appear forthwith at one of their Houses, which was about two Mile from the Town, but he desired liberty to stay and Sup with his Family first, supposing his Entertainment there would be such as would repuire some Refreshment: This would not be granted, till one of the Chief of the Town was bound for his speedy Appearance: His Supper being prepared, he sat down eating very heartily, and was very chearful, but full of holy and gracious Expressions, sutable to his and our present state, After Supper, having Prayed with us, he with the Officer, and two or three Friends accompanying him, repaired to the Justice's House, where they lay to his Charge, that he had broken the Act of Uniformity by his Preaching; which he denied, saying: That he had Preached neither in any Church, nor Chappel, nor place of publick Worship, since the 24th. of *August*, and what he did was in his own Family, with those others that came there to hear him. When that would not do, they Accused him for being at a Ri-
tous

tons Assembly; though there were no Threats, nor dangerous Words, no Staves, nor Weapons, no Fear so much as pretended to be struck into any man, nor any other Business met about, then Preaching and Prayer. Here he was much Abused, receiving many Scorns, and Scoffs from the Justices, and their Associates, who were met to hear his Examination, also from the Ladys and other Gentlemen, who called him often Rogue, and told him he deserved to be Hanged, and if he were not, he should be Hanged for him: With many such like Scurrilous passages, which my Husband received with much Patience, and seeming, as they apprehended by his Countenance, to slight their Threatnings; they were more Inraged at him, they urged him much to Accuse himself, which they seeing they could not bring him to; and having no Evidence as appeared after: Yet did make his Mittimus for to go to the Goal on Monday Morning, after they had detained him till Twelve at Night, abusing him beyond what I do now distinctly remember, or were fit to Express.

As soon as he returned, it being so late about two a Clock, he lay down on the Bed in his Clothes where he had not slept above two or three Hours at the most, but he was up, spending his time in Converse with God, till about Eight a Clock; by which Hour, several of his Friends were come to Visit him: But he was so watched, and the Officer had such a charge, that he was not suffered to Preach all that Sabbath, but spent the day in discoursing with the various Companys, that came flocking in from the Town, and Villages, to Visit him; Praying often with them, as he could be permitted. He was exceeding chearful in his Spirit, full of Admirations of the Mercys of God, and encouraging all that came to be bold, and venture for the Gospel, and their Souls; notwithstanding what was come upon him for their sakes: For as he told them, he was not at all moved at it, nor did not in the least repent of any thing he had done, but accounted himself happy, and under that Promise *Christ* makes to his, in the 5th. of *Matthew*, that he should be doubly and trebly blessed now he was to suffer for his sake: And was very earnest with his Brethren in the Ministry, that came to see him, that they would not in the least desist when he was gone, that there might not be one Sermon the less in *Taunton*; and with

the People to attend the Ministry with greater Ardency, Diligency, and Courage, than before; assuring them how sweet and comfortable it was to him, to consider what he had done for God, in the Months past: And that he was going to Prison full of Joy, being confident that all these things would turn to the furtherance of the Gospel, and the Glory of God.

But he not being satisfied to go away and not leave some Exhortations with his People, he appointed them to meet him abone One or Two a Clock in the Night, to which they shewed their readiness, though at so unseasonable a time: There was of Young and Old, many Hundreds, he Preached and Prayed with them about three Hours.

And so with many yernings of his Bowels towards them, and theirs toward him, they took their farewel of each other; a more affectionate Parting could not well be.

About Nine a Clock, he with two or three Friends that were willing to accompany him, set out for *Ilchester*: The Streets were Lined on both sides with People, and many followed him a foot seme Miles out of the Town, with such Lamentations (that he told me after) did so affect him, that he could scarce bear them; but the Lord so strengthened him, that he passed through them all with great Courage, and Joy, labouring both by his chearful Countenance and Expressions, to encourage them.

He carried his *Mittimus* himself, and had no Officer with him; but when he came there, he found the Goaler absent, and took that opportunity to Preach before he went into the Prison; which was accounted by his Adversaries, a great addition to his former Crime. Assoon as the Goaler came, he delivered his *Mittimus*, and was clapped up in the *Bridewel* Chamber, which was over the common Goal. When he came to the Prison, he found there Mr. *John Norman*, late Minister of *Bridgwater*, who for the like cause, was Apprehended and Committed a few days before him (a Man who for his singular Abilities in Preaching, his fervent Zeal and holy Boldness in the Cause of Christ, his Constancy to his Principles in the most Wavering and Shaking times, joyined with an exemplary Carriage and Conversation, was deservedly had a great Repute among the People of God in these *western* parts;

parts; and indeed there were very few that knew him, either among the sober Gentry, or Commonalty, but for his eminent Parts, and spotless Life, had great respects for him.) There were also Five more Ministers, with Fifty *Quakers*, which had all their Lodgings in the same Room, only parted with a Mat, which they had done for a little more Retirement. It was not long after before Mr. *Coven*, and Mr. *Pown*, with Eight more, were brought into the same place, being taken at Meetings; which made their Rooms very straight, and it was so high to the upper part of the Prison, that they could touch the Tiles as they lay in their Beds; which made it very irksome, the Sun lying so hot on it all the day, and there being *so many* of them, and so much Resort continually of Friends, they had very little Air, till they were forced to take down the Glasse, and some of the Tiles, to let in some Refreshment. But here they were confined to Lie and eat their Meals, and had no place but a small Garden, joyned to the place where all the common Prisoners were, which was no Retirement for them, they having there and in their Chamber, the constant noise of those Wretches, except when they slept; who lay just under them, their Chains ratling, their Tongues often blaspheming, or else Roaring and Singing by Night, as well as in the day: And if they went into the Courts of the Prison, there was the sight of their Clothes hanging full of Vermin, and themselves in their Rags and Chains: But that which was most grievous to them, they had no place to Retire to God in, neither alone, nor together. They were also much molested by the *Quakers*, who would frequently disturb them by their Cavils, in the times of their Preaching, Praying, and Singing. and would come and work in their Callings just by them, while they were in Dutys, which was no small disturbance to them: And the want of the Air was more to my Husband, than to most of them, because he always Accustomed himself both in *Oxford*, and after, to spend his most secret Hours abroad in by Places, in the Fields, or Woods.

As soon as he came into the Prison, he Preached and Prayed, that he called the *Consecration* of it. After he had spent a day or two in the Prison, being willing to have me either in the Town, or there, to attend him, and to keep company

ny with his Friends, who came frequently to Visit him, he then began to fit up his Lodging; having prevailed with the Keeper for one Corner which was more private than the rest, to set his Bed in, about which he made a little Partition by some Curtains, that so he might have some Conveniency for Retirement. This was much comfort to him, and after a few Weeks, he got leave of the Keeper to go out a Mornings and Evenings a Mile or more, which he did constantly, unless the Weather or his Keepers fury did hinder him.

Their Diet was very good and sufficient, and sometimes abundant, by their Friends kindness. Here they Preacht once a day constantly, sometimes twice, and many came daily to hear them Eight or Ten Miles round about the Country, and Multitudes came to Visit them; it being a strange sight to see Ministers laid in such a place. Their Friends were exceeding kind to them, endeavouring by their frequent Visits, and provisions for Diet, and supplys of Money, to make their Prison sweet to them.

But my Husband's Labours were much increased by this, spending all the day in Converse, he was forced to take much of the Night for his Studies, and secret Converse with God.

Thus he with my Brother *Norman*, and his Company, with their fellow Prisoners, continued in that place for four Months, being tossed from Sessions to Assizes. On the 14th. of *July* following, he was brought to the Sessions held at *Taunton*, and was there Indited for Preaching on *May*, the 17th. but the Evidence against him was so slender, that the Grand Jury could not find the Bill, so that he was not brought to his Answer there at all: And his Friends hoped he should have been Dismissed, it being the constant practice of the Court, that if a Prisoner be Indited, and no bill found, he is Freed by Proclamation. But however, my Husband was sent to Prison again until the Assizes, and to his Friends that earnestly expected his Inlargement, he said, *Let us bless G.d that his will is done, and not the will of such worms as we.*

August, 24th. He was again Indited at the Assizes, and though the Evidence was the very same, that at the Sessions was by the Grand Jury, judged Insufficient, yet now at the Assizes, the Bill was by them found against him. So was he had to the Bar, and his Inditement read, which was to this purpose:

purpose: That he upon the 17th. day of May, 1663. with Twenty others to the Jurors unknown, did Riotously, Routously, and Seditiously, Assemble themselves together, contrary to the Peace of our Sovereign Lord the King, and to the great Terrour of his Subjects, and to the evil Example of others. Unto which, his Answer was, That as to Preaching, and Praying, which was the truth of the Case, of these things he was Guilty, and did own them as his Duty; but as for Riotous, Routous, and Seditious Assemblies, he did abhor them with his Heart, and of these he was not Guilty. At last he was found Guilty by the Petty Jury, and was Sentenced by the Judg. to pay an Hundred Marks, and to Lie in Prison till Payment should be made. Sentence being pronounced against him, he only made this brief Reply: *That he was glad that it had appeared before his Country, that whatsoever he was charged with, he was Guilty of nothing but doing his Duty, and that all did appear by the Evidence, was only that he had Sung a Psalm, and Instructed his Family, others being there, and both in his own House: And that if nothing that had been urged would satisfy, he would with all Cheertulness, and Thankfulness, accept whatsoever Sentence his Lordship should pronounce upon him, for so Good and Righteous a Cause.* Thus from the Assizes he was sent to Prison again, where he continued a whole Year wanting but Three days.

But the *Winter* coming on, they were willing to try if they could have the favour to be removed to the *ward*, this place being like to be as *Cold* in the *winter*, as it had been *Hot* in the *Summer* (there being no Chimney in the whole Chamber) which with some difficulty they obtained; and then had more comfortable Accommodations in all respects.

Here they had very great Meetings. Week-days, and Sabbath-days, and many days of Humiliation, and Thanksgiving. The Lords-days many Hundreds came. And though my Husband, and Brother *Norman*, had many Threats from the Justices, and Judges, that they should be sent beyond Sea, or carried to some Island, where they should be kept close Prisoners; yet the Lord preserved them by his Power, and thus ordered it, that their Imprisonment was a great furtherance to the Gospel, and brought much Glory to him, both by their Preaching, and Conversing with Souls: In which they

they had great Success through his Blessing on their Labours. My Husband having here more Freedom, made a little Book, Entitled *A call to Archippus*, to stir up his Non-conforming Brethren, to be diligent at their Work, whatsoever Dangers and Sufferings, they might meet withal: And because he could not go to his Flock, he had prepared for them, *The Synopsis of the Covenant*, which was after placed into one of my Fathers Books.

And for the help of the Governours of Families, in their Weekly Catechising those under their charge, he *Explained all the Assemblies shorter Catechism*, to which he *Annexed* an affectionate Letter, with Rules for their daily Examination; which were Printed and Dispersed into all their Houses by his Order, while he was a Prisoner. He also Writ many Holy, and Gracious, and Affectionate Letters to all his Relations, and many other Friends, to many Churches of Christ in other parts and places, both far and near.

His Sufferings that he underwent for the sake of the Gospel, could neither remit his Zeal, nor abate his Activity for God, but he would gladly imbrace all Opportunities of doing him Service. The Minister who was appointed to Preach at certain times to the Felons in the Prison: being by Sicknes disabled for that Work, he freely performed that Office among them, as long as he was permitted; earnestly Exhorting them by Repentance towards God, and Faith toward our Lord Jesus Christ, to secure the Eternal welfare of their Souls; freely bestowing upon them according to his Ability for their Relief, that by doing good to their Bodys, he might win upon them to receive good for their Souls. He was very forward to promote the Education of Youth, in the Town of *Fuelchester*, and Country adjacent, freely bestowing Catechisms on those that were of poor Families, to Instruct them in the Principles of Religion; stirring up the Elder to Teach, and encouraging the Younger to Learn. He was a serious and faithful Monitor to his fellow Sufferers, if he espied any thing in any of them that did not become the Gospel for which they Suffered.

Here, as elsewhere, he was a careful redeemer of his time, his constant practice was early to begin the day with God; rising about Four of the Clock, and spending a considerable

part of the Morning in Meditation and Prayer, and then falling close to his Study in some Corner or other of the Prison, where he could be private. At times, he would spend near the whole Night in these Exercises, not putting off his Clothes at all, only taking the Repose of an Hour or two in his night Gown upon the Bed, and so up again. When any came to Visit him, he did not entertain them with needless Impertinent discourse, but that which was Serious, Profitable, and Edifying, in which he was careful to apply himself to them, according to their several Capacities, whether Elder, or Younger; Exhorting them to those gracious Practises which by reason of their Age, or Temper, Calling, or Condition, he apprehended they might be most defective in, and dehorting them from those Evils they might be most prone, and liable unto. He rejoiced that he was accounted worthy to Suffer for the Work of Christ, and he would Labour to Encourage the Timorous and Faint-hearted, by his own and others Experience, of the Mercy and Goodness of God in Prison, which was far beyond what they could have thought, or expected. He was a careful observer of that Rule of the Lord Jesus, *Mat. 5. 44. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.* It was none of his practice to Exclaim against those that were the greatest Instruments of his Sufferings; but to pity their condition, requesting for them, as the Martyr Stephen did for those that stoned him, *That God would not lay this sin of theirs to their charge.* The greatest Harm that he did wish to any of them, was, *That they might thoroughly be Converted and Sanctified, and that their Souls might be saved in the day of the Lord Jesus.*

In all his Imprisonment, at present I could not discern his Health to be the least Impaired, notwithstanding his abundant Labours; but cannot but suspect, as the Physicians judged, that he had laid the foundation for that Weakness, which suddenly after surprised him, and was his death.

At his return from the Prison, he was far more earnest in his work than before; yet willing to preserve his Liberty among his people, who had no Minister that had the Oversight of them, though some came and Preacht while he was absent; And the people flocked so greatly after him, that he judged it

it best to divide the Company into Four, and resolved to Preach Four times each Sabbath to them: But finding sensibly that would be too hard for him, his Strength much decaying, he did forbear that Course, and Preacht only twice a Sabbath as formerly, and often on Week-days at Home and in the Country; and spent what time he had else from his Studying, in private Converse with God, as formerly he had done: Pressing all that feared the Lord, especially those that were of a more weak and timorous Spirit, to a life of Courage and Activity for God, and to be much in helping one another, by their Converses, now Ministers were withdrawn; and to be much in the work of Praises and Thanksgiving to God, rejoycing and delighting themselves in him; and with cheerfulness and readiness, denying themselves for him, and resigning themselves and all they did injoy, to him: Letting the World know, they could Live comfortably on a God alone, on his Attributes, and Promises, though they should have nothing else left.

He was very urgent with those that were Unconverted, to look with more care after their Salvation, now they were removed from them that longed for it, and had watched for their Souls; using this as an Argument often, that now they were fallen into the hands of such, *many* of which, if not *most* of them, had neither *Skill* nor *will* to save Souls: And setting home upon them with most tender Affections, what miserable Creatures they were while Unregenerate, telling them how his Heart did yearn for them, and his Bowels turned within him for them; how he did pray and weep for them, when they were asleep, and how willingly he had suffered a years Imprisonment: Nay, how readily he could shed his Blood to procure their Salvation. His Counsels and Directions were many, and suited to the several states of those he thus conversed with, both as to their degree and place, and their sins and wants, and would be too long to Recite, though I can remember many of them.

But it pleased the All-wise God, to take him off from the eager pursuit of his Work, and designs for him, by visiting him in the later end of *August*, with much Weakness; so that he had not above three Months time after he came out of Prison: For he going about Sixteen Miles, at the Request of a Society

Society, whose Pastor was not able to come among them to Preach, and to Administer a more solemn Ordinance; he was so disabled, that he was not able to perform the great and chief Work, though he did adventure to Preach, but with much Injury to himself, because he would not wholly disappoint the people, who came so far as many of them did: With much difficulty after three or four days, I made way to get him home to *Taunton*, where we then Sojourned, and presently had the best Advice the most able Physicians, both in, and round the Town, could give, who Advised together, and all Judged it to be from his abundant Labours, and the Preaching too soon after his Meals; as he did, when he Preacht four times a Sabbath, whereby he had so abated the Natural heat of his Stomach, that no Food would digest, nor oftentimes keep within him: He would assure us, he was in no pain, but a constant Discomposure in his Stomach, and a failing of his Appetite, that he could not for many Weeks, bear the scent of any Flesh-meat, nor retain any Liqueurs, or Broths, so that he Consumed so fast, that his Life seemed to draw to an end: But the Lord did so bless the means, that he Recovered out of this Distemper, after two Months time, but so lost the Use of his Arms from *October*, till *April*; that he could not put off, nor on his Clothes, nor often Write either his Notes, or any Letters, but as I wrote for him; as he dictated to me: He was by all Physicians, and by my earnest beseechings, often dissuaded from Preaching, but would not be prevailed with, but did go on once, and sometime twice a Sabbath, and in his private Visiting all that *Winter*; in the *Spring*, the use of his Arms returned, for which he was exceeding thankful to the Lord; and we had great hopes of his Recovering, and making use of further Remedies, he was able to go on with more freedom in his Work: And the *Summer* following by the use of Mineral Waters in *Wiltshire*, near the *Devizes*, where he was born, his Strength was much Increased, he finding great and sensible good by them.

But he adventuring too much on what he had obtained, his Weakness returned frequently upon him the next *Winter*, and more in the *Spring* following, he seized as he was at the first: But it continued not long at a time, so that he did Preach often to his utmost strength (I say, I may say, much beyond the

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strength) he had, both at Home and Abroad; going into some remote parts of the Country, where had been no Meetings kept all that time the Ministers had been out, which was two Years: And there he engaged several of his Brethren, to go and take their Turns, which they did with great Success.

He had also agreed with two of his Brethren to go into *Wales* with them, to spread the Gospel there; but was prevented in that, by his Weakness increasing upon him: It was much that he did, but much more that he desired to do.

He was in this time much Threatned, and Warrants often out for him, and he was so far from being disturbed at it, that he rejoiced; that when he could do but little for God, because of his Distempers, God would so far honour him, that he should go and suffer for him in a Prison. He would often with cheerfulness say, They could not do him a greater kindness: But the Lord was yet pleased to preserve him from their Rage, seeing him not then fit for the inconveniences of a Prison.

The Five Mile Act coming in Force, he removed to a place called *Wellington*, which is reckoned five Miles from *Taunton*, to a *Dyer's House*, in a very obscure place, where he Preacht on the Lords Days, as he was able: But the vigilant Eyes of his old Adversaries were so watchful over him, that they soon found him out, and resolved to take him thence, and had put a Warrant into the Constables hand to Apprehend him, and sent for our Friend, and threatned to send him to Goal for Entertaining such persons in his House: So my Husband returned to the House of Mr. *John Mallack*, a Merchant, who Lived about a Mile from *Taunton*, who had long solicited him to take his House for his Home: we being in such an unsettled state, my Husband thought it best to accept of his courteous Offer: But many of his Friends were willing to enjoy him in the Town, and so earnest, that he did to satisfy them, go from one to another, staying a Fortnight, or three Weeks, or a Month at each House; but still took Mr. *Mallack's* for his Home: This Motion of his Friends he told me (though it was troublesome for us to be so unsettled) he was willing to embrace, because he knew not how soon he might be carried again from them to Prison, and he should have opportunity to be more

more intimately Acquainted with them, and the state of their Souls, and of their Children, and Servants; and how they perform their Duties each to other in their Families.

He went from no House without serious Counsels, Comforts, or Reproofs, as their Conditions called for; dealing with all that were Capable, both Governours, and others particularly, acquainting them faithfully, and most affectionately, what he had seen amiss in any of them.

He went from no House that was willing to part with him; nor had he opportunity to answer the Requests of half that Invited us to their Houses: So that he would often bless God, and say with holy Mr. Dod; *That he had a hundred Houses for one, that he had parted with;* And though he had no Goods; he wanted nothing, his Father cared for him in every thing, that he Lived a far more pleasant Life, than his Enemies, who had turned him out of all: He was exceedingly taken with Gods Mercy to him, in Mr. Mallack's entertaining him and me so Bountifully, the House, and Gardens, and Walks, being a very great delight to him, being so Pleasant and Curious, and all Accommodations within suitable, so that he would often say, *That he did as Dives;* fare deliciously every day: But he hoped he should Improve it better than he did; and that God had inclined him to take care for many Poor, and for several of his Brethren in the Ministry; and now God did Reward him, by not suffering him to be at the least Expence for himself, or me.

He was a very strict observer of all Providences of every day, and did usually reckon them up to me before we went to Sleep, each Night, after he came into his Chamber and Bed, to raise his own Heart and Mind, to praise the Lord; and to trust Him, whom we had such experience of, from time to time.

The time of the Year being come for his going to the Waters, he was desirous to set one day apart for Thanksgiving to God, for all his Mercies to him and them, and so to take his leave of them.

Accordingly on the 10th. of July, 1663. divers of his Brethren in the Ministry, and many of his Friends of *Tannton;* met together to take their leave of him before his departure; at the House of Mr. Mallack, then Living about a Mile out of

the Town. Where after they had been a while together, came two Justices, and several other persons attending them; Brake open the Doors by force (though they might have Unlatched them if they had pleased) and with Swords came in among them. After much deriding and menacing Language, which I shall not here Relate, having taken their Names, Committed them to the Custody of some Constables, whom they charged to bring them forth the next day at the *Castle Tavern*, in *Taunton*, before the Justices of the Peace there. The next day the Prisoners appeared, and answered to their Names; and after two days tedious Attendance, were all Convicted of a Conventicle, and Sentenced to pay three Pounds a piece, or to be committed to Prison threescore days. Of the Persons thus Convicted, but few either paid their Fines, or suffered their Friends to do it for them. My Husband, with Seven Ministers more, and Forty private Persons, were Committed to the Prison of *Juelchester*: When he together with the rest of his Brethren, and Christian Friends, came to the Prison, his Carriage and Conversation there was every way as Exemplary, as in his former Confinement. Notwithstanding his Weakness of Body, yet he would constantly take his turn with the rest of the Ministers, in Preaching the Gospel in the Prison; which Turns came about the oftener, though there were Eight of them there together, because they had Preaching and Praying twice a day, almost every day they were in Prison, besides other Exercises of Religion, in which he would take his part.

And although he had many of his Flock confined to the Prison with him, by which means he had the fairer Opportunity of Instructing, and Watching over them; for their Spiritual good; yet he was not forgetful of the rest that were left behind, but would frequently visit them also, by his Letters, full of serious profitable Matter, from which they might Reap no small benefit, while they were debarred of his Bodily presence. And how greatly Solicitous he was for those that were with him (that they might be the better for their Bonds, walking worthy of the many and great Mercies they had enjoyed during their Imprisonment; that when they came home to their Houses, they might speak forth, and live forth the Praises of GOD, carrying themselves in every respect

respect as becomes the Gospel, for which they had been Sufferers) you may clearly see by those parting Counsels that he gave them that Morning that they were Delivered, which I shall Recite in his own Words, as they were taken from his Mouth in Short-hand, by an intimate Friend, and fellow Prisoner; which you may take as followeth, &c.

Mr. Joseph Allein, his Exhortation to his Fellow Sufferers, when they were to be Discharged from their Imprisonment.

Dearly beloved Brethren, my Time is little, and my Strength but small, yet I could not consent that you should pass without receiving some parting Counsel, and what I have to say at Parting, shall be chiefly to you that are Prisoners, and partly also to you our Friends, that are here Met together. To you that are Prisoners, I shall speak something by way of Exhortation, and something by way of Dehortation.

By way of Exhortation.

First, Rejoyce with Trembling in your Prison Comforts; and see that you keep them in a Thankful Remembrance. Who can tell the Mercies that you have received here? My time, nor strength, will not suffice me to Recapitulate them. See that you rejoyce in GOD, but rejoyce with trembling. Do not think the Account will be little for Mercies, so many and so great. Receive these choice Mercies with a trembling hand, for fear least you should be found guilty of misimproving such precious Benefits, and so should Wrath be upon you from the Lord. Remember *Hezekiah's* case, great Mercies did he receive, some Praises he did return, but not according to the Benefit done unto him; therefore was wrath upon him from

the Lord, and upon all *Judah* for his sake, 2 *Chron.* 32. 24. Therefore go away with a holy Fear upon your hearts, least you should forget the loving Kindness of the Lord, and should not render to him according to what you have received.

Oh my Brethren, stir up your selves to render Praises to the Lord : You are the people that GOD hath formed for his Praise, and sent hither for his Praise ; and you should now go Home as so many Trumpeters to sound forth the Praises of GOD, when you come among your Friends. There is an Expression, *Psal.* 68. 11. *The Lord gave the Word, great was the company of them that published it.* So let it be said of the Praises of GOD now, great was the company of them that published them. GOD hath sent a whole Troop of you here together, let all these go home and sound the praises of GOD where ever you come ; and this is the way to make his Praise glorious indeed. Shall I tell you a Story that I have read : There was a certain King that had a pleasant Grove, and that he might make it every way delightful to him, he caused some Birds to be Caught, and to be kept up in Cages, till they had Learned sundry sweet and Artificial Tunes ; and when they were perfect in their Lessons, he let them Abroad out of their Cages into his Grove, that while he was walking in this Grove, he might hear them singing those pleasant Tunes, and teaching them to other Birds that were of a wilder Note. Brethren, this King is GOD, this Grove is his Church, these Birds are your selves, this Cage is the Prison ; GOD hath sent you hither that you should Learn the sweet and pleasant Notes of his Praise : And I trust that you have Learned something all this while, GOD forbid else. Now GOD opens the Cage, and lets you forth into the Grove of his Church, that you may Sing forth his Praises, and that others may Learn of you too. Forget not therefore the Songs of the House of your Pilgrimage, do not return to your wild Notes again ; keep the Mercy of GOD for ever in a thankful Remembrance, and make mention of them humbly as long as you live ; then shall you answer the end for which he sent you hither : I trust you will not forget this place. When *Queen Mary* died, she said, *That if they did Rip her up, they should find Callis on her heart.* I hope that men shall find by you hereafter, that the Prison is upon your heart, *Ilchester* is upon your heart.

Secondly,

Secondly, Feed and Feast your Faith upon Prison Experiences. Do not think that *GOD* hath done this only for your present supply. Brethren, *GOD* hath provided for you, not only for your present supply in Prison, but to lay up for all your Lives, that experience that your Faith must live upon, till Faith be turned into Vision. Learn dependance upon *GOD*, and confidence in *GOD*, by all the Experiences that you have had here, *because thou hast been my help* (saith the Psalmist) *therefore under the shadow of thy wing will I rejoyce.* Are you at a loss at any time, then remember your Bonds. We read in Scripture of a time when there was no Smith in all *Israel*, and the *Israelites* were fain to carry their Goads, and other Instruments, to be sharpened down to the *Philistines*: So when your Spirits are low, and when your Faith is dull, carry them to the Prison to be sharpened, and quickened. Oh how hath the Lord confuted all our fears! Cared for all our necessities! The Faith of some of you was forely put to it for Corporal necessities: You came hither not having any thing considerable to pay for your Charges here, but *GOD* took care for that: And you left poor miserable Families at Home, and no doubt but many troublesome thoughts were in your minds, what your Families should do for Bread, but *GOD* hath provided for them.

We that are Ministers left poor starvling Flocks, and we thought that the Countrey had been now stript, and yet *GOD* hath provided for them. Thus hath the Lord been pleased to furnish us with Arguments for our Faith, against we come to the next Distress: Though you should be called forth to leave your Flocks destitute, you that are my Brethren in the Ministry, and others their Families destitute, yet doubt not but *GOD* will provide, remember your Bonds upon all occasions. Whensoever you are in distress, remember your old Friend, remember your tried Friend.

Thirdly, Let Divine Mercy be as Oyl to the flame of your Love: *O love the Lord all ye his Saints.* Brethren, this is the Language of all *GOD*'s dealings with you, they all call upon you to love the Lord your God with all your hearts, with all your souls, with all your strength. What hath *GOD* been doing ever since you came to this Prison? All that he hath been doing since you came hither, hath been to pour Oyl

into the flames of your Love, thereby to increase and heighten them. *GOD* hath lost all these Mercies upon you, if you do not love him better then you did before. You have had Supplies, to what purpose is it unless you love *GOD* the more? If they that be in want love him better than you, it were better you had been in their Case. You have had health here, but if they that be in sickness love *GOD* better than you, it were better you had been in Sickness too: See that you love your Father, that hath been so tender of you. What hath *GOD* been doing, but pouring out his Love upon you? How were we mistaken? For my part, I thought that *GOD* took us upon his Knee to Whip us, but he took us upon his Knee to Dandle us. We thought to have felt the Strokes of his Anger, but he hath Stroked us as a Father his Children, with most dear Affection. Who can utter his loving Kindness! What (my Brethren) shall we be worse than *Publicans*? the *Publicans* will love those that love them. Will not you return Love for so much Love? Far be this from you, Brethren, you must not only exceed the *Publicans*, but the *Pharisees* too; therefore, surely you must love him that loveth you. This is my Business now to bespeak your love to *GOD*, to unite your hearts to him; Blessed be *GOD* for this Occasion, for my part I am unworthy of it. Now if I can get your Hearts nearer to *GOD* than they were, then happy am I, and blessed are you: Fain I would, that all these Experiences should knit our Hearts to *GOD* more, and endear us for ever to him. What? So much Bounty, and Kindness; and no Returns of Love? At least no further Returns? I may plead in the behalf of the Lord with you, as they did for the Centurion: *He loveth our Nation* (say they) *and hath Built us a Synagogue*. So I may say here, he hath Loved you, and poured out his Bounty upon you. How many friendly Visits from those, that you could but little expect of? Whence do you think this came? It is *GOD* that hath the Key of all these Hearts. He secretly turned the Cock, and caused them to pour forth Kindness upon you: There is not a motion of Love in the Heart of a Friend towards you, but it was *GOD* that put it in.

Fourthly, Keep your Manna in a Golden Pot, and forget not him that hath said so often, *Remember me*. You have had

Manna

Manna Rained plentifully about you, be sure that something of it be kept. Do not forget all the Sermons that you have heard here: O that you would Labour to Repeat them over, to Live them over! You have had such a Stock that you may live upon, and your Friends too (if you be Communicative) a great while together: If any thing have been wanting, time for the Digesting hath been wanting. See that you well Chew the Cud, and see that you especially remember *the Feasts of Love*. Do not you know who hath said to you to often, *Remember me*? How often have you heard that sweet Word since you came hither? What? Do you think it is enough to remember him for an Hour? No, but let it be a Living, and Lasting remembrance. Do not you write that Name of his in the Dust, that hath written your Names upon his Heart, Your High Priest hath your Names upon his Heart, and therewith is entered into the Holy Place, and keeps them there for a Memorial before the Lord continually. O that his Remembrance might be ever written upon your Hearts, written as with a Pen of a Diamond, upon Tables of Marble, that might never be worn out! That as *Aristotle* saith of the curious Fabrick of *Minerva*, that he had so ordered the Fabrick, that his Name was written in the midst, that if any went to take that out, the whole Fabrick was dissolved. So the Name of *Jesus* should be written upon the substance of your Souls, that they should pull all asunder, before they should be able to pull it out.

Fifthly, Let the Bonds of your Affliction, strengthen the Bonds of your Affection. Brethren, *GOD* hath sent us hither to teach us among other things, the better to Love one another. Love is lovely, both in the sight of *GOD* and men, and if by your Imprisonment, you have profited in Love, then you have made an acceptable proficiency. O Brethren, look within; Are you not more endeared one to another? I bless the Lord for that Union, and Peace that hath been ever among you; but you must be sensible that we come very far short of that Love, that we owe one to another; we have not that love, that endearedness, that tenderness, that complacency, that Compassion towards each other, that we ought to have. Ministers should be more Endeared one to another, and Christians should be more dear to each other, then they

were before. We have Eaten and Drunk together, and Lived on our Fathers Love in one Family together; we have been Joynd together in one common Cause, and all put into one Bottom: O let the Remembrance of a Prison, and of what hath passed here, especially those Uniting Feasts, engage you to Love one another!

Sixthly, Let present Indulgence fit you for future Hardships, and do not look that your Father should be always Dandling you on his Knee. Beloved, GOD hath used you like Fondlings now, rather than like Sufferers: What shall I say? I am at a loss, when I think of the tender Indulgence, and the yernings of the Bowels of our Heavenly Father upon us. But (my Brethren) do not look for such Prisons again.

Affliction doth but now Play, and Sport with you, rather than Bite you, but do you look that Affliction should hereafter fasten its Teeth on you to purpose: And do you look that that Hand that hath now gently Stroked you, may possibly Buffet you, and put your Faith hard to it, when you come to the next Tryal. This Fondness of your Heavenly Father, is to be expected only while you are young, and tender, but afterward you must look to follow your Business, and to keep your distance and to have Rebukes, and Frowns too when you need them. Else GOD for what you have found here, but prepare you, this is but the beginning (shall I say the beginning of Sorrow, I cannot say so; for the Lord hath made it a place of Rejoycing) this is but the entrance of our Affliction; but you must look that when you are Trained up to better perfection, GOD will put your Faith to harder Exercise.

Seventhly, Cast up your Accounts at your Return, and see whether you have gone as much forward in your Souls, as you have gone backward in your Estates. I cannot be insensible but some of you are here to very great disadvantage, as to your Affairs in the World, having left your Business so rawly at Home in your Shops, Trades, and Callings, that it is like to be no little Detriment to you, upon this Account: But happy are ye if you find at your Return, that as much as your Affairs are gone backward, and behind-hand, so much your Souls have gone forward. If your Souls go forward in Grace by your Sufferings, blessed be GOD that hath brought

brought you to such a place, as a Prison is.

Eighthly, Let the Snuffers of this Prison make your Light burn the brighter, and see that your Course, and Discourse be the more Savoury, Serious, and Spiritual for this present Tryal. O Brethren! Now the Voice of the Lord is to you, as it is in the Prophet *Isaiah 60. 1. Arise, and shine, now let your Light shine before men, that others may see your good Works, and glorify your Father which is in Heaven.* It is said of those Preachers beyond Sea, that have been sent into England, and here reaped the benefit of our *English* practical Divinity: At their Return, they have Preached so much better than they had wont to do, that it hath been said of them: *Apparuit hunc fuisse in Angliâ.* So do you my Brethren, Live so much better than you had wont, that when men shall see the change in your Lives, they may say of you, *Apparuit hunc fuisse in Custodiâ.* See that your whole Course, and Discourse be more Spiritual and Heavenly then ever. See that you shine in your Families when you come Home; be you better Husbands, better Masters, better Fathers, study to do more than you have done this way, and to approve your selves better in your Family-Relations then you did before; that the favour of a Prison may be upon you in all Company, then will you praise, and please the Lord.

Ninthly, And lastly, See that you walk *Accurately*, as those that have the Eyes of GOD, Angels, and Men, upon you: (my Brethren) you will be looked upon now with very Curious Eyes. GOD doth expect more of you then ever; for he hath done more for you, and he looketh what Fruit there will be of all this. Oh! may there be a sensible change upon your Souls, by the Showres that have fallen in Prison, as there is in the Greenness of the Earth, by the showres that have fallen lately Abroad. The Eyes of GOD, and Angels are upon you, and the eyes of men are upon you; now you will be *Critically* observed. Every one will be looking that you should be more Holy than others, that are called forth to this his glorious Dignity, to be the Witnesses of *Christ Jesus*, with the Loss of your Libertys.

*By way of Disbortation, also I have these four things
to Leave with you.*

First, Revile not your Persecutors, but bless them and pray for them, as the Instruments of conveying great Mercies to you. Do not you so far forget the Rule of *Christ*, as when you come Home, to be setting your Mouths to talk against those that have Injured you. Remember the Command of your Lord; *Bless them that Curse you, Pray for them that despitefully use you, and Persecute you.* Whatsoever they intended, yet they have been Instruments of a great deal of Mercy to us; and so we should pray for them, and bless *GOD* for the good we have received by them.

Secondly, Let not the humble acknowledgment of *GODS* Mercy, degenerate into Proud, Vain-glorious boasting, or Carnal triumph. I beseech you, see that you go Home with a great deal of Fear upon your Spirits in this respect, least Pride should get advantage of you, least instead of humble acknowledging *GODS* Mercy, there should be Carnal boasting. Beware of this I earnestly beg of you, for this will very much spoyl your Sufferings, and be very displeasing in the sight of *GOD*. But let your acknowledging of his Mercy, be ever with humble Self-abasing Thankfulness, and be careful that you do not make his Mercys to be the fuel of your Pride; which were to lose all at once.

Thirdly, Be not prodigal of your Liberty upon a conceit that the Prisons will be easie, nor fearful of adventuring your selves in the way of your Duty. Alas! I am affraid of both these Extreams, on the one hand least some among us having found a great deal of Mercy here, will now think there is no need of any Christian prudence, which is always necessary, and is a great duty. It is not Cowardise to make use of the best means to preserve our Liberty, not declining our Duty. On the other side, there is fear least some may be fearful, and ready to decline their Duty; because they have newly tasted of a Prison for it. Far be it from you to distrust *GOD*, of whom you have had so great Experience, but be sure you hold on in your duty, whatsoever it cost you.

Fourthly, Do not Load others with Sences, whose Judgment

ment, or Practice differs from yours, but humbly bleſs GOD that hath ſo happily directed you. You know all are not of the ſame mind as to the Circumſtances of Suffering, and all have not gone the ſame way. Far be it from any of you (my Brethren) that you ſhould ſo far forget your ſelves, as to be unmerciful to your Brethren, but bleſs GOD that hath directed you into a better way. Your Charity muſt grow higher than ever; GOD forbid that you ſhould increaſe in Senſures, inſtead of increaſing in Charity.

Having ſpoken to my fellow Priſoners, I have two Words to ſpeak to you our Friends, and Brethren with us.

Fiſt, Let our Experience be your Incouragement. O love the Lord, ye our Friends, love the Lord, fear him for ever, believe in him, truſt in him for ever, for your ſakes; we have taſted of the Kindneſs of GOD.

You know how good GOD hath been to us, in Spirituals; in Temporals. Encourage your Hearts in the Lord your God, ſerve him the more freely, and gladly, for our ſakes. You ſee we have tried, we have taſted how good the Lord is: Do you truſt him the more, becauſe we have tried him ſo much, and found him a Friend ſo Faithful, ſo Gracious, that we are utterly unable to ſpeak his Praise. Go on and fear not in the way of your Duty: *Verily there is a Reward for the Righteous.* GOD hath given us a great Reward already, but this is but the leaſt, we look for a Kingdom.

Secondly, And laſtly, My deſire is to our Friends, that they will all help us in our Praises. Our Tongues are too little to ſpeak forth the Goodneſs, and the Grace of GOD, do you help us in our Praises. Love the Lord the better, Praise him the more, and what is wanting in us, let it be made good by you. O that the Praises of GOD may ſound Abroad in the Country by our means, and for our ſakes.

HE was prevented of going to the Waters, by his laſt Impriſonment; for want of which, his Diſtempers increaſed much upon him all the *winter* after, and the next *Spring* more; yet not ſo as to take him fully off from his Work, but he Preached, and kept many Days, and Adminiſtered the Sacrament among them frequently.

But going up to the Waters in *July*, 1667. they had a contrary

erary effect upon him, from what they had at first: For after three days taking them, he fell into a Fever, which seized on his Spirits, and decayed his strength exceedingly, so that he seemed very near Death: But the Lord then again revoked the Sentence passed upon him, and enabled him in six Weeks to return again to his People, where he much desired to be: But finding at his return, great decay of his Strength, and a weakness in all his Limbs, he was willing to go to *Dorchester*, to advise further with Doctor *Loze*, a very Worthy and Reverend Physitian, from whom he had received many Medicines, but never conversed with him nor had seen him, which he conceived might conduce more to his full Cure.

The Doctor soon perceiving my Husbands weakness, persuaded him to continue for a Fortnight, or three Weeks there, that he might the better Advise him, and alter his Remedies, as he should see occasion; which Motion was readily yielded unto by us.

But we had not been there about five days, before the use of all his Limbs was taken away on a sudden; one day his Arms wholly failing, the next his Legs; so that he could not go, nor stand, nor move a Finger, nor turn in his Bed, but as myself and another did turn him night and day in a sheet: All means failing, he was given over by Physitians, and Friends, that saw him lying some Weeks in cold Sweats night and day, and many times for some Hours together, half his Body cold, in our apprehensions, dying; receiving nothing but the best Cordials that Art could invent, and Almond Milk, or a little thin Broth once in three or four days. Thus he lay from *September, 28.* to *November, 16.* before he began to Revive, or it could be discerned that Remedies did at all prevail against his Diseases: In all this time he was still chearful, and when he did speak it was not at all complaining, but always Praising and Admiring God for his Mercies; but his Spirits were so low, that he spake seldom, and very softly. He still told us he had no pain at all, and when his Friends admired his patience, he would say; God had not yet tried him in any thing, but laying him Aside out of his Work, and keeping him out of Heaven; but through Grace he could submit to his pleasure, waiting for him: It was Pain he ever feared, and that he had not yet felt, so tender was his

his Father of him; and he wanted strength (as he often told us) to speak more of his Love, and to speak for God who had been, and was still so gracious to him. Being often asked by my self and others, how it was with his Spirit in all this weakness, he would Answer: He had not those *Ravishing joys* that he expected, and that some Believers did partake of; but he had a sweet Serenity of Heart, and Confidence in God, grounded on the Premises of the Gospel, and did believe it would be well with him to all Eternity.

In all this time, I never heard one Impatient word from him, nor could upon my strictest observation, discern the least discontent with his state; though he was a pitiful Object to all others that beheld him, being so contumacious; besides the Loss of the use of his Limbs: Yet the Lord did support and quiet his Spirit, that he lay as if he had *indured* nothing; breaking out often most affectionately in commending the Kindness of the Lord to him, saying, Goodness and Mercy had followed him all his days.

And indeed the loving Kindness, and Care of God was singular to us in that place, which I cannot but mention to his praise.

We came Strangers thither, and being in our *inn*, we found it very uncomfortable; yet were fearful to impose our selves on any private house: But necessity inforcing, we did enquire for a Chamber, but could not procure one; the Small Pox being very hot in most Families, and those that had them not, daily expecting them, and so could not spare Roomes, as else they might. But the Lord who saw our affliction, inclined the heart of a very good Woman (a Ministers Widdow) one Mrs. Bartlet, to come and Invite us to a Lodging in her House; which we readily and thankfully accepted off; where we were so accommodated as we could not have bin any where else in the Town, especially in regard of the assistance I had from four young Women who lived under the same rooffe, and so were ready night and day to help me (I having no Servant, nor Friend near me;) we being so unsettled I kept none, but had alwayes tended him my self to that time: And the Ministers and Christians of that Place were very compassionate towards us, Visiting and Praying with and for us often: And Dr. Loe visited him
twice

twice a day for twelve or fourteen Weeks, except when he was called out of Town, refusing any Fees tendered to him : The Gentry in and about the Town, and others sending to us whatever they imagined might be pleasing to him, furnishing him with all delicats that might be grateful to one so weak ; So that he wanted neither Food nor Plisick, having not only for necessity, but for delight, and he did much delight himself in the consideration of the Lords kindness to him in the love he received, and would often say, *I was a Stranger and Mercy took me in ; In Prison and it came to me, Sick and weak, and it Visited me.* There was also ten young Women besides the four in the house, that took their turns to watch with him constantly ; for twelve Weeks space I never wanted one to help me : And the Lord was pleased to shew his power so in strengthening me, that I was every night (all these Weeks in the depth of Winter) one that helped to turn him, never lying out of the Bed one night from him, but every time he called or wanted any thing, was waking to assist her in the Chamber, though as some of them have said they did tell, that we did turn him more then 40 times a night, he seldome sleeping at all in the night, in all those Weeks ; though his tender affections were such, as to have had me sometimes lain in another Room, yet mine were such to him, that I could not bear it, the thoughts of it being worse to me then the trouble or disturbance he accounted I had with him, for I feared none would do any thing about him with such ease, neither would he suffer any one all the day to touch him but me, or to give him any thing that he did receive : by which I discerned it was most grateful to him, and therefore so to me ; And I never found any want of my Rest, nor did get so much as a cold all that Winter, though I do not remember that for 14 or 15 Years before, I could ever say I was one Moneth free of a most violent Cough, which if I had been molested with then, would have bin a great addition to his and my affliction ; and he was not a little taken with the goodness of God to me in the time of all his sickness, but especially that VVinter, for he being not able to help himself in the least, I could not be from him night nor day, with any comfort to him, or my self.

In this condition he kept his Bed till December the 18th.
And

And then beyond all expectation, though in the depth of Winter, began to Revive and got out of his Bed; but he could neither stand nor go, nor yet move a finger, having *Sense* in all his Limbs, but not the least motion: As his strength did increase he learnt to go (as he would say) first by being lead by two of us, then by one; and when he could go one turn in his Chamber, though more weakly, and with more fear then the weakest Child that ever I saw, he was wonderfully taken with the Lords mercy to him: By February he was able with a little help to walk in the Streets; (but not to feed himself) nor to go up or down stairs without much help.

When he was deprived of the use of his Limbs, looking down on his Arms as I held him up by all the strength I had: he again lifted up his Eyes from his useless Arms to Heaven, and with a chearful countenance said: *The Lord hath given, and the Lord hath taken, and Blessed be the Name of the Lord.*

Being asked by a Freind how he could be so well contented to lye so long under such weakness, he answered.

What is God my Father, Jesus Christ my Saviour, and the Spirit my sweet Freind, my Comforter, and Sanctifier, and Heaven my Inheritance; shall I not be content without Limbs and Health? Through Grace I am fully satisfied with my Fathers pleasure.

To another that asked him the same, he Answered: *I have chosen God, and he is become mine, and I know with whom I have trusted my self, which is enough: He is an unreasonable wretch that cannot be content with a God, though he have nothing else: My interest in God is all my joy.*

His Friends (some of Taunton) coming to Dorchester to see him, he was much Revived, and would be set up in his Bed, and have all the Curtains drawn, and desired them to stand round about the Bed, and would have me take out his Hand and hold it out to them, that they might shake him, though he could not them; as he used formerly to do, when he had been absent from them: And as he was able, thus he spake to them: O how it rejoyces my Heart to see your Faces, and to hear your Voices, though I cannot speak as heretofore to you: Methinks I am now like Old Jacob, with all his Sons about

about him: Now you see my weak estate, thus have I been for many Weeks, since I parted with Taunton, but God hath been with me, and I hope with you; your Prayers have been Heard, and Answered, for me many ways; the Lord return them into your own Bosoms. My Friends, Life is mine, Death is mine, in that Covenant I was Preaching of to you, is all my Salvation, and all my desire, although my Body do not prosper, I hope through Grace my Soul doth.

I have lived a sweet Life by the Promises, and I hope through Grace can Die by a Promise: It is the Promises of God which are everlasting, that will stand by us: Nothing but God in them, will stand us in a day of Affliction.

My dear Friends, I feel the power of those Doctrines I Preached to you, on my Heart: Now the Doctrines of Faith, of Repentance, of Self-denial, of the Covenant, of Grace, of Contentment, and the rest; O that you would live them over, now I cannot Preach to you!

It is a shame for a Believer to be cast down under Afflictions, that hath so many glorious Privileges, Justification, Adoption, Sanctification, and eternal Glory. We shall be as the Angels of God in a little while: Nay, to say the truth, Believers are as it were little Angels already, that live in the power of Faith. O my Friends! Live like Believers, Trample this dirty World under your feet, Be not taken with its Comforts, nor disquieted with its Crosses; You will be gone out of it shortly.

When they came to take their Leaves of him, he would Pray with them as his weak state would suffer him; and in the words of Moses, and of the Apostles, Blessed them. The same he always used after a Sacrament: *The Lord bless you and keep you, the Lord cause his Face to shine upon you, and give you Peace. And the God of Peace, that brought again from the Dead our Lord Jesus, through the Blood of the Everlasting Covenant, make you perfect in every good work to do his Will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be Glory for ever, and ever, Amen.*

And then spake thus, [Farewell, farewell my dear Friends] Remember me to all Taunton; I beseech you and them, if I never see your faces more; goe Home and live over what I have

have Preached to you, and the Lord provide for you when I am gone: O! let not all my Labours, and Sufferings, let not my wasted strength, my useleſs Limbs, riſe up in Judgment againſt you at the great Day of the LORD.

Another time, ſome coming to Viſit him there, he ſpoke thus to them: O! my Friends, let your whole Converſation be as becomes the Goſpel of Chriſt; whether I am preſent or abſent, Live what I have ſpoken to you in the Name of the Lord; Now I cannot Preach to you, let my waſted ſtrength, my uſeleſs Limbs be a Sermon to you; Behold me, I cannot move a finger; all this is come upon me for your ſakes, and the Goſpel; It is for Chriſt and you that I have thus ſpent out my ſelf: I am afraid of you leaſt ſome of you after all that I have ſpoken to you, ſhould be loſt in the World. There are many Profeſſors who can pray well, and talk well, whom we ſhall find at the left hand of Chriſt another day: You have your Trades, your Eſtates, your Relations, be not taken with theſe, but with God; O live on him! For the Lords ſake go home and take heed of the World, of worldly cares, worldly comforts, worldly friends, &c. Saying thus:

The Lord having given Authority to his Miniſters to bleſs his people, accordingly I bleſs you in his name, uſing the ſame words as before, and ſo parted with them, with many other *Dear Expreſſions* of his Love to them, and to the Town.

And thus he was uſed to Converſe with all that came to Viſit him, as he was able, looking always chearfully upon them, and never complaining of any Affliction he was under, except it were to Excite his *Taunton* Friends to their Duties.

In February, he being very deſirous to return among his People, he moved it to his Doctor, who conſented to it, fearing that Air might be too keen for him in March: And hoping that it might much add to his Cure, to ſatiſſie his mind.

In a Horſe-Litter I removed him: He was much pleaſed at the ſight of the Place, and his People; who came flocking about him; and he ſeemed to increaſe in ſtrength, ſo that he was able to Feed himſelf the Week after he came Home: But I fearing the frequent Viſits of his Friends might be pre-
judicial

judicial to him, perswaded him to remove to Mr. Mallack's House, which he was again Invited to, and most courteously Entertained.

And thus he continued increasing in strength, till the beginning of *April*, and then he began to decline again, and was taken after some days with Convulsion Fits, as he sat in his Chamber one Afternoon, and had Three or Four more fits that night: But in the use of Means, through Gods blessing, he had no more in three Weeks. One Evening being in his Chamber, he desired me to leave him a while alone, which I was very unwilling to do; but his Importunity made me to go down from him: But in less than half a quarter of an Hour, he was fallen to the Ground in one of his former Fits, and had hurt his Face; and from his Nose came much Blood, which was very clotted and corrupt, which Physitians seeing, did conclude (though it were grievous to me, that under such Weakness, he should have so sad an Accident) that the fall saved his life: For had not that Blood come from his Head, he had, so far as they could rationally judg, died in that Fit, which took away his Senses for the present; but he went to Bed and slept so well that night, as he had not in many Weeks before; so that my Self, and Friends, feared that he had been in an *Apoplexy*: But he awaked about Six in the Morning, much Refreshed, and full of the Praises of God for his Mercys to him, being very sensible how suddenly he was surpris'd the Evening before. After this, he Lived always expecting Death, saying often to me and his Friends, It is but a puff, and I am gone: And therefore would every Night after he had been at Prayer, bid all the Family farewell, telling them he might be dead before the Morning; and dropping some holy Counsels to them, would depart to his Chamber: All the while I was Undressing of him, he would be discoursing of Spiritual things, it being all his delight; and when we lay down to Rest, his last words were usually [We shall shortly be in another Bed, therefore it is good to mind it, and provide for it apace; farewell my Dear Heart, the Lord bless thee] and so he would go to his Rest. In his Health and Sicknes, his first Speeches in the Mornings would be, [Now we have one day more; here is one more for God; now let us Live well this day; work hard for our Souls; lay

lay up much Treasure in Heaven this day, for we have but a few to Live.]

After this, the strength of his Limbs which were decayed returned again, and he was beyond all expectation so far Recovered, that we had no fears of his Relapsing again: his Appetite, and Rest, and all Repaired. But about the 6th. of May, he began again to find weakness in his Stomach, which in a few days so grew upon him, that he lost his Limbs again; and on the 12th. of May in the Morning, having lain some days and nights in cold Sweats, as heretofore at *Dorchester*: He was again Seised with Convulsions, first lying four Hours with his Eyes fixed to Heaven, not speaking one word, nor in the least moving himself, my self, and Friends, weeping by him, at last he spake to us with a very Audible Voice: [Weep not for me, my Work is done] and seemed to be full of Matter to utter to us; but was immediately seised with a terrible Convulsion, which was sad to behold; it so altered his Countenance, and put him into such Sweats, that 'twas strange to see how the drops lay and run down his Face, and Hands, and Body: This held him two Hours or more, and ceased, but he was left by it without any Sense; and in a quarter of an Hour, or little more, fell into another, in which he Ratled, and was Cold, so that we apprehended every Breath would be his last. The Physitian who was then by him, accounted his Pulse to be gone, and that he would be Dead in a few minutes: But the Lord shewed his Power here once again in Raising him, so that many that came and saw him, that heard the next day he was Alive, would not believe till they came and saw him again: These violent Fits went off about Twelve a Clock, and he Revived, but had no Sense to converse with us till the next day, nor did he perfectly Recover them Four days after, and then was as before, and so continued very Weak till *July*, no strength coming into his Hands, or Legs; for the most part Confined to his Bed, but still Cheerful in his Spirit, and free to Discourse with any that came to Visit him, as long as he was able.

But the Lord had yet more Work for him to do: I seeing him lie so hopeles as to his Life, or Limbs, and considering the *Winter* was drawing on apace, I proposed it to the Doctors to have him to the *Bath*; some were for it, others

against it; acquainting my Husband with it, he was much pleased with it, and so earnest in it, that I sent immediately to *Bath* for a Horse-Litter, and the Lord was pleased strangely to appear in strengthening him for his Journey; so that he that had not in many weeks been out of his Bed and Chamber, was able in two days, to reach near Forty Miles (but when we came to *Bath*, the Doctors there seemed to be much amazed, to behold such an Object, professing they never saw the like) much wondering how he was come Alive such a Journey, and doubted much to put him in: But he having tried all Artificial Baths, and Oynments, and Plaisters before, he resolved against their Judgments, to adventure himself.

At his first appearing in the *Bath*, being wasted to Skin and Bone, some of the Ladies were affrighted, as if Death had been come in among them, and could not endure to look towards him.

The first time he went in, he was able to stay but a little while, but was much refreshed, and had no Symtom of his Fits, which we feared the Bath might have caused again: Through the blessing of the Lord upon this means, without any thing else, except his drinking of *Goats-Milk*; he that was not able to go nor stand, nor move a Finger, could in three Weeks time, walk about his Chamber, and Feed himself, his impaired Appetite was again Restored, and his Strength so Increased, that there seemed no doubt to the Physitians of his full Recovery, he having not the least Sign of any Inclination to his Fits, from the 12th. of May, till his Death drew nigh.

In this time of his being in *Bath*, his Soul was far more strengthened with Grace; so that my self, and all that beheld him, and conversed with him, discerned sensibly his Growth; and he was in the nights, and days, so frequently with God, and often in such Ravishments of Spirit, from the Joys and Consolations that he received from the Spirit of God, that it was oftentimes more than he could express, or his Bodily strength could bear; so that for my own part, I had less hopes of his continuance on Earth, than ever before: For I perceived plainly the Lord had spared him but to recover strength of Grace, and to make him a more evident instance

stance of his singular Love, before he took him hence.

He being now more chearful than formerly, and more exceedingly Affectionate in his Carriage to me, and to all his Friends, especially with those that were most Heavenly, the Lord was pleased to order it in his Providence; there were many such then who came to use the Bath, as Mr. Fairclough, and his Wife, Mr. Haw, of Torrington, Mr. Joseph Barnard, and his Wife, and several of our Taunton Friends, and of Bristol Ministers, and others, which was a great comfort to us, in that strange and wicked place.

His parts seemed to be more quick in his Conferences, whatever he was put upon either by Schollars, or those that were more Inferiour. He had many Visitors there, both of Strangers and Friends, who were willing to see him, and discourse with him, having heard what a monument of Mercy he was; and he would to all of them, so Amplifie upon all the Passages of Gods dealings with him, as was very pleasant to all that heard him; and did affect many that were strangers to God, and to Religion, as well as to him.

He found much favour even among the worst, both Gentry and others (such as would make a scoff at Religion, or holy Discourse from others) would hearken to him. Though he did often faithfully reprove many for their Oaths, and excess in Drinking, their Lascivious Carriages, which he observed in the Bath; and there was none of them, but did most thankfully accept it from him, and shewed him more respect after, than they had done before: In which he observed much of Gods goodness to him, and would often say to me: O! how good is it to be faithful to God. The vilest of these Persons, as I was by several informed, said of him, that he never spake with such a man in his life.

His Reproofs were managed with so much respect to their Persons, and the honourable esteem he had of their Dignity, that they said, they could not but accept his Reproofs, though very close and plain; and his way was, sometime before he intended to reprove them, he would often in the Bath converse with them, of things that might be taking with them; and did so ingage their Affections, that they would willingly every day converse with him: He being furnished (from his former Studys) for any company, designing to use it still

for Holy ends; by such means hath caught many Souls.

While he was in this place, though he had many Diversions by his using the *Bath* constantly every day, and his frequent Visits, besides his Weakness, yet he kept his constant Seasons four times a day, for his holy Retirements; waking in the Morning constantly at or before five a Clock, and would not be disturbed till about seven, when he was carried to the *Bath*. Having the Curtains drawn close, he spent his time in Holy Meditation, and Prayer, and Singing, and once again before Dinner, but then he spent less time, and about half an Hour before Two in the Afternoon, just before he went Abroad.

For though he never attained to so much strength, as to be able to walk Abroad in the Streets without my leading him, or some other, yet he would be Employed for his Lord and Master. His Chairmen that used to carry him to the *Bath*, he appointed to fetch him about Three a Clock, who carried him to Visit all the Schooles, and Almshouses, and the Godly Poor, especially the Widdows; to whom he would give Money, and with whom he would Pray and Converse with them, concerning their Spiritual states, according as their Necessities required; ingaging those that were Teachers, and Governours, to Teach the *Assemblies Catechism*, buying many Dozens, and giving them to distribute to their Scholars; and many other small Books which he thought might be useful for them, and then would come and see in a Week or Fortnight, what progress they had made: He also ingaged several to send their Children once a Week to him, to be Catechised, which they did hearken to him in: And we had about Sixty or Seventy Children every Lords-day to our Lodging, and they profited much by his Instructions, till some took such offence at it, that he was forced to Desist, and the School-Master was threatned to be Cited to *Wells*, before the Bishop, and many others affrighted from it.

He also sent for all the Godly Poor he could find in that place, and entertained them at his Chamber, and gave to them every one as he was able, as a Thank-Offering to the Lord, for his Mercy to him, and desired them, with several others to keep a day of Thanksgiving for him; Mr. *Fairclough*, Mr. *Hobbs*, and *Himself*, performing the Dutys of the day.

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Thus though his Sickness had been long, and his Expences great, he thought he could never spend enough for him from whom he had received all: He constantly gave Money, or Apples, to all the Children that came to be Catechised by him, to Ingage them, besides all he gave to the Teachers, and Poor, which indeed was beyond his Ability, considering his Estate: But I am perswaded, he did foresee that his time would be but short, and having made a Competent, and Comfortable provision for me, he resolved to lay up the rest in Heaven; he did often say to me, If he Lived never so long, he would never increase his Estate, now I was provided for; he having no Children, Gods Children should have it.

But he was yet again designing what he might do before he took his leave of the World: And his next work was to send Letters to all his Relations, and intimate Friends, in most of which he urges them to observe his Counsels, for they were like to be his last to them. I always Wrote for him, for he could not by reason of his Weakness Write a Line.

At this time, he had a great desire to go to Mr. *Joseph Barnards*, which was about five Miles from *Bathe*, there to Finish his last Work for God, that ever he did on Earth; which was to Promote the Exercise of Catechising in *Somersetshire*, and *Wiltshire*: Mr. *Barnard* having had a great Deliverance as well as himself, he proposed this to him as their Thank-Offering to God, which they would joyntly tender to him. They had ingaged one to another, to give so much for the Printing of Six Thousand of the *Assemblies Catechisms*, and among other Friends, to raise some Money, for to send to every Minister, that would Ingage in the work, and to give to the Children for their Incouragement in Learning: This Work was finished by Mr. *Barnard*, after my Husband was gone to his Rest.

He finding himself to decline again, apprehended it was for want of using the Bath, and therefore desired to return, and I being fearful he should Ride home, seeing some Symptoms of his Fits, sent for the Horse-Litter, and so carried him again to Bath: Where by the Doctors advise, after he had taken some things to prepare his Body, he made use of the hot Bath (the Cross Bath being then too cold) and so he did for Four days, and seemed to be Refreshed, and the

Strength that he had in his Limbs to recover, rather then abate; and two of his *Taunton* Friends coming to see him he was chearful with them : But on the Third of *November* I discerned a great Change in his countenance, and he found a great alteration in himself, but concealed it from me, as I heard after ; For some Friends coming to visit him, he desired them to pray for him, for his time was very short ; But desired them not to tell me of it : All that day he would not permit me to move out of the Chamber from him, except once while those Friends were with him. After we had dined he was in more then ordinary manner transported with Affections towards me ; which he expressed by his returning me Thanks for all my Paines and Care for him and with him, and putting up many most Affectionate Requests for me to GOD, before he would suffer me to rise as we sate together : At Night again, at Supper before I could rise from him, he spake thus to me.

Well, now my dear Heart, my Companion in all my Tribulations and Afflictions ; I thank thee for all thy pains and Labours for me, at home and abroad, in Prison, and Liberty, in Health and Sicknes ; reckoning up many of the Places we had bin in, in the Days of our Affliction ; And with many other most endearing and affectionate Expressions, he concluded with many Holy Breathings to God for me, that he would requite me, and never forget me and fill me with all manner of Grace and Consolations, and that his Face might still shine upon me, and that I might be supported and carryed through all difficultys :

After this he desired me to see for a *Practise of Piety*, and I procuring one for him ; he turned his chair from me that I might not see ; and Read the *Meditations about Death* in the *later End* of that Book ; which I discerning, askt of him whether he did apprehend his end was near : To which he replied. He knew not, in a few days I would see ; and so fell into other discourse, to divert me ; desiring me to read two Chapters to him as I used to do every Night, and so he hasted to Bed, not being able to go to Prayer ; and with his own hands did very hastily undoe his Coar, and Doubler, which he had not done in many Moneths before : As soon as he was in Bed he told me he felt some more then ordinary

ry stoppage in his Head, and I brought him something to prevent the fits which I feared: But in a quarter of an hour after he fell into a very strong Convulsion: Which I being much affrighted at, called for help, and sent for the Doctors; used all former and other means, but no success the Lord was pleased to give then to any: But they continued for two Days and Nights, not ceasing one Hour.

This was most grievous to me that I saw him so like to depart, and that I should hear him speak no more to me; fearing it would harden the wicked to see him removed by such a stroke: For his fits were most terrible to behold: And I earnestly besought the Lord that if it were his Pleasure, he would so far mitigate the heavy stroke I saw was coming upon me, by causing him to utter something of his Heart before he took him from me; which he graciously answered me in; for he that had not spoke from Tuesday Night, did on Friday morning about Three a Clock, call for me to come to him, speaking very understandingly *between Times*, all that Day: But that Night about Nine a Clock he *brake out with an audible voice speaking for Sixteen Hours together* those and such like Words as you formerly had Account off, and did cease but a very little space, now and then all the Afternoon, till about six on Saturday in the Evening when he departed.

About Three in the Afternoon he had as we perceived some Conflict with *Satan*, for he uttered these Words.

Away thou foul Fiend, thou Enemy of all Man-kind, thou subtle Sophister, art thou come now to molest me! Now I am just going! Now I am so weak and Death upon me. Trouble me not for I am none of thine! I am the Lords, Christ is mine and I am his: His by Covenant; I have sworn my self to be the Lords, and his I will be: Therefore be gone. These last Words he Repeated often which I took much notice of; that *his Covenanting with God* was the means he used to expel the Devil, and all his Temptations:

The time we were in Bath, I had very few Hours alone with him, by reason of his constant using the Bath and Visits of Friends from all Parts theseabouts, and sometimes from Taunton and when they were gone he would be either retiring to GOD, or to his Rest: But what time I had with
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him, he alwayes spent in Heavenly and profitable Discourse, speaking much of the Place he was going to, and his Desires to be gone: One Morning as I was dressing him, he looked up to Heaven and smiled, and I urging him to know why, he answered me thus.

Oh my Love I was thinking of my Marriage Day it will be shortly: O what a joyfull day will that be! will it not think'st thou my Dear Heart?

Another time bringing him some Broth, he said: Blessed be the Lord for these refreshments in the way home, but O how sweet will Heaven be!

Another time; I hope to be shortly where I shall need no Meat, nor Drink, nor Cloathes:

When he looked on his weak consumed Hands, he would say: These shall be changed: This vile Body shall be made like to Christs Glorious Body:

O what a Glorious Day will the Day of the Resurrection be! Methinks I see it by Faith; how will the Saints lift up their Heads and Rejoyce, and how sadly will the Wicked World look then!

O come let us make haste, our Lord will come shortly, let us prepare.

If we long to be in Heaven, let us hasten with our Work, for when that is done, away we shall be fetcht.

O this vain foolish dirty World, I wonder how reasonable Creatures can so dote upon it! What is in it worth the looking after! I care not to be in it longer then while my Master hath either doing, or Suffering Work for me, were that done farewell to Earth.

He was much in commending the Love of Christ, and from that exciting himself and me to Obedience to him, often speaking of his Sufferings and of his Glory.

Of his Love-Letters, as he called the Holy History of his Life, Death, Resurrection, Ascension, and his Second coming; The thoughts of which he seemed alwayes to be much Ravished with.

He would be frequently reckoning the Choice Tokens Christ had sent him, which I remember he would frequently reckon up, 1. The Pardon of Sin, 2. A Pattent for Heaven, The Gift of the Spirit, 4. The Robe of his Righteousness,

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5. The spoyles of Enemies, 6. The Charter of all Libertyes, and Priviledges, 7. The Guard of his Angels: The Consideration of this last he did frequently solace himself in; saying to me often, when we lived alone in the Prison, and divers other Places; Well my Dear, though we have not our Attendants and Servants as the Great ones, and Rich of the World have, we have the Blessed Angels of God still to wait upon us to Minister to us, and to Watch over us while we are sleeping; to be with us when journeying; and still to preserve us, from the rage of Men and Devils!

He was exceedingly affected with the three last Chapters of *Saint John's Gospel*, especially Christs parting Words, and Prayer for his Disciples. But it is time for me to set a stop to my Pen, GOD did pour into him, and he did pour out so much, that it was scarce possible to retain the Converses of one day, without a constant Register: His Heart, his Lips, his Life was filled up with *Grace*. In which he did shine both in Health and Sicknes, Prosperity and Adversity, in Prison and at Liberty, in his own House and in the Churches of *Christ*, where ever he came: I never heard any that conversed with him but would acknowledge it was to their Advantage:

At my Husbands first coming to *Taunton*, he was entertained by Mr. *Newton*, as a Sojourner, and after he was ordained in *Taunton*, in a Publick Association Meeting, he Administered all Ordinances joyntly with him; though he were but an Assistant, Mr. *Newton* would have it so, who dearly loved him, and highly esteemed of him; and seeing him restless in his Spirit, and putting himself to many tedious Journeys to visit me (as he did once a Fortnight Twenty Five Miles) He perswaded him to marry, contrary to our purpose, we resolving to have lived much longer single. The Fourth of *October*, 1655. After a year and two Months acquaintance our Marriage was Consumated.

And we lived together with Mr. *Newton*, near two Years, where we were most courseously entertained, and then hoping to be more useful in our Station, we took a House and I having been alwayes bred to work, undertook to teach a School, and had many Tablers, and Schollars, our Family being seldome less then Twenty, and many times Thirty; My School usually Fifty or Sixty of the Town and other Places!

And

And the Lord was pleased to bless us exceedingly in our endeavours: So that many were Converted in a few years that were before Strangers to God: All our Schollars called him Father: And indeed he had far more care of them then most of their Natural Parents, and was most tenderly affectionate to them, but especially to their Souls:

His Course in his Family was Prayer, and reading the Scriptures, and singing twice a day, Except when he Catechised, which was constantly once if not twice a Week: Of every Chapter that was read, he expected an Account of, and of every Sermon, either to himself or me: He dealt with them and his Servants frequently together, and apart, about their Spiritual states, pressing them to all their Dutys, both of First, and Second Table, and calling them strictly to account, whether they did not omit them. He also gave them Books suitable to their Capacities, and Condition, which they gave a weekly account of to him or me; but too often by Publick work was he diverted, as I was apt to think, who knew not so well what was to be preferred.

His Lords-days Work was great, for though he Preacht but once in his own Place, yet he was either desired by some of his Brethren, to Supply theirs, on any Exigency, or would go where was no Minister; and so was forced often to leave his Family to me, to my great grief and loss: In his Repetitions in publick, as well as Catechising, his own Family came all in their turns, to Answer in the Congregation, both Schollars, and Servants.

When I have pleaded with him for more of his time with my Self, and Family, he would answer me: His Ministerial Work would not permit him to be so constant as he would; for if he had Ten Bodys and Souls, he could Employ them all, in, and about Taunton: And would say, Ah my Dear, I know thy Soul is safe, But how many that are Perishing, have I to look after? O that I could do more for them!

He was a Holy, Heavenly, Tenderly-Affectionate Husband, and I know nothing I could complain of, but that he was so taken up, that I could have but very little Converse with him.

His Love was expressed to me, in his great Care for me, Sick and Well; in his Provision for me; in his Delight in my Company; saying often, He could not bear to be from me,

me, but when he was with God, or Employed for Him; and that often it was hard for him to deny himself to be so long absent: It was Irksome to him, to make a Meal without me, nor would he Manage any Affair almost without Conversing with me, concealing nothing from me, that was fit for me to know; being far from the Temper of those Husbands, who hide all their Concerns from their Wives, which he could not indure to hear of, especially in Good Men.

He was a faithful Reprover of any thing he saw amiss in me, which I took as a great Evidence of his real good will to my Soul; and if in any thing he gave me offence, which was but seldom, so far would he deny himself as to acknowledge it, and desire me to pass it by, professing to me he could never rest, till he had done so; and the like I was ready to do to him, as there was far more reason; by which Course, if any difference did arise, it was soon over with us.

He was a very tender Master to his Servants, every way expressing it to their Souls, and Bodies, giving them that Encouragement in their places they could desire; expecting from his whole Family that Respect, and Obedience to his Commands, which their Rule required; reproving them that were Careless, and Negligent in observing them.

He was frequent in keeping solemn days of Humiliation, especially against a Sacrament.

He was a very strict Observer of the Sabbath, the Dutys of which, he did perform with such Joy, and Alacrity of Spirit, as was most pleasant to joyn with him, both in Publick; and in the Family, when we could enjoy him: And this he did much press upon Christians, to spend their Sabbaths more in Praises, and Thanksgivings, as days of holy Rejoycing in our Redeemer.

All the time of his Health, he did Rise constantly at, or before Four of the Clock, (and on the Sabbaths sooner, if he did wake) he would be much troubled if he heard any Smiths, or Shoemakers, or such Tradesmen at work at their Trades, before he was in his Dutys with God: Saying to me often, O how this Noise flames me! Doth not my Master deserve more than theirs? From Four till Eight, he spent in Prayer, Holy Contemplation, and Singing of Psalms, which
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he much delighted in, and did daily practise *alone*, as well as in his Family: Having refreshed himself about half an Hour, he would call to Family-dutys, and after that to his Studys, till Eleven or Twelve a Clock, cutting out his Work for every Hour in the day. Having refreshed himself a while after Dinner, he used to retire to his Study to Prayer, and so Abroad among the Families he was to Visit, to whom he always sent the day before; going out about Two a Clock, and seldom returning till Seven in the Evening, sometimes later: He would often say, Give me a Christian that counts his time more precious than Gold. His work in his publick Ministry in Taunton, being to Preach but once a Sabbath, and Carechise, he devoted himself much to *private work*, and also Carechised once a Week in Publick besides, and repeated the Sermon he Preached on the Sabbath-day, on *Tuesday* in the Evening.

He found much difficulty in going from House to House, because it had not been practised a long time by any Minister in Taunton, nor by any others of his Brethren; and he being but a Young man, to be looked upon as *singular*, was that which called for much Self-denial, which the Lord enabled him to Exercise: For after he had Preached up in Publick, the Ministers duty to their People, and theirs to receive them when they came to them for their Spiritual advantage, he set speedily upon the Work.

In this Work, his course was to draw a Catalogue of the Names of the Families in each Street, and so to send the day or two before he intended to Visit them, that they might not be absent, and that he might understand who was willing to receive him: Those that sent slight Excuses, or did obstinately refuse his Message, he would notwithstanding go to them, and if (as some would) they did shut their Doors against him, he would speak some few Affectionate words to them; or if he saw cause, denounce the Threatnings of God against them that despise his Ministers, and so departed; and after would send affectionate Letters to them, so full of Love and Expressions of his great desires to do their Souls good, as did overcome their Hearts; and they did many of them afterwards readily receive him into their Houses. Herein was his Compassion shewed to all Sorts, both Poor and Rich, not disdain-

claiming to go into such Houses amongst the Poor, as were often very offensive to him to sit in, he being of an exact and curious Temper: Yet would he with Joy and Freedom, deny himself for the good of their Souls, and that he might fulfil his Ministry among those the Lord had given him the oversight of.

I perceiving this Work, with what he did otherwise, to be too hard for him, fearing, often he would bring himself to Distempers and Diseases, as he did soon after, besought him not to go so frequently: His Answer would be, What have I strength for, but to spend for God? What is a Candle for, but to be burnt? And he would say, I was like *Peter*, still crying, *O spare thy self*: But I must not hearken to thee, no more than my Master did to him; though his Labours were so abundant, I never knew him for Nine Years together, under the least Distemper, one quarter of an Hour.

He was exceeding temperate in his Diet, though he had a very sharp Appetite, yet did he at every Meal deny himself, being perswaded that it did much conduce to his Health: His Converse at his Table was very profitable, and yet pleasant, never rising either at Home or Abroad, without dropping something of God, according to the Rule he laid down to others. He was very much in Commending, and Admiring the Mercys of God in every Meal, and was still so pleased with his provision for him, that he would often say: He Fared deliciously every day, and lived far better than the Great ones of the World, who had their Tables far better furnished: For he enjoyed God in all, and saw his Love and Bounty in what he received at every Meal: So that he would say, O Wife! I live a Voluptuous Life, but blessed be God it is upon Spiritual daintys, such as the World know not, nor taste not of.

He was much in minding the Poor, that were in want of all Things, often wondering that God should make such a difference between him and them, both for this World and that to come, and his Charity was ever beyond his Estate, As my self and many other Friends did conceive, but he would not be dissuaded, alwayes saying if he were Prodigal it was for GOD, and not for himself, nor Sin:

There were but few, if any, Poor Families especially of the

the Godly in *Taunton*, but he knew their Necessities and did by himself or Friends relieve them : So that our Homes were seldom free of such as came to make Complaints to him. After the Times grew Dead for Trade, many of our Godly Men decaying, he would give much beyond his Ability to recover them : He would buy Pease, and Flitches, of Bacon and distribute twice a year, in the Cold and Hard Seasons. He kept several Children at School at his own Cost ; bought many Books and Carechisars, and had many Thousands of *Prayers* Printed, and distributed among them ! And after his Brethren were turned out, he gave Four Pounds a Year himself to a Publick Stock for them, by which he excited many others to do the same, and much more, which else would never have done it : And on any other occasions as did frequently fall in, he would give even to the offence of his Friends : So that many would grudge in the Town to give him what they had agreed for ; because *he would give so much*. Besides all this, the Necessities of his own Father, and many other relations, were still calling upon him, and he was open handed to them all : So that it hath been sometimes even incredible to our selves to consider how much he did, out of a little Estate, and therefore may seem strange to others : Moreover when he had received any more then Ordinary Mercy at the hand of GOD, his manner was to set a part some considerable Portion out of his Estate, and Dedicate it to the Lord, as a *Thank-Offering*, to be laid out for his *Glory* in Pious and Charitable Uses.

When I have begged him to consider himself and me ; he would Answer me, he was laying up, and GOD would repay him : That by liberal things he should stand ; when others might fall that censured him ; that if he sowed sparingly, he should reap so ; if bountifully, he should reap bountifully.

And I must confess I did often see so much of GOD in his Dealings with us, according to his Promises, that I have bin convinc'd and silent ; God having often so strangely and unexpectedly provided for us : And notwithstanding all he had done, he had at last somewhat to dispose of to his Relations, and to his Brethren, besides comfortable Provision for me :

Thus his whole Life was a continual Sermon, holding forth evidently the Doctrines he Preached ; Humility, Self-denial,

denial, Patience, Meekness, Contentation, Faith, and holy Confidence shining in him with most dear Love to God, and his Church, and People: and where he longed and panted to be, he is now Shining in Heaven, singing Praises to God, and to the Lamb, which Work he much delighted in, whilst here on Earth.)

CH A P. VII.

Some Notes from another, whose House he Lodged in (Mr. F.)

The Narrative of his most Constant, Tender, Compassionate dealing with Ignorant and Bad People, in the Places where he came (frequently giving them Money, with his Exhortations) is mentioned before.

AS for such as feared God already, he was still seeking their Edification, and stirring them up to a Holy Life: Very much pressing them, to intend God as their End, and to do whatever they did, for God. When the Week began, he would say, *Another week is now before us, let us spend this week for God.* And in the Morning, he would say, *Come now let this day be spent for God. Now let us live this one day well: Could we resolve to be more than ordinary circumspect, but for one day at a time, and so on, we might live at extraordinary rate.* In the day time, he would (seasonably) ask People, *How did you set out to day? Did you set out for God to day? What were your Morning thoughts?*

In the Week time he would often ask the Servants, for the heads of the Sermon, which they had heard on the Lords-day before. As he walked about the House, he would make some Spiritual use of whatever did occur, and still his Lips did drop like the Hony Comb to all that were about him, to

do any Offices for him in his Weakness, were all well required. To give a few Instances of his savoury words,

To one that had done well. "There are two things (*said he*) that we must specially look to after well doing, and the special taste of the Love of God. 1. That we grow not proud of it, and so lose all. 2. That we grow not secure, and so give the Tempter new Advantages.

Speaking of the Vanity of the World, he said: "It is as good be without the World, and to bear that state as be seemeth a Christian, as to enjoy the World, though it were never so well Employed: If a man hath Riches, and layeth them out for God, and for his Servants, yet is it as happy a state, to receive Alms of another, so we bear our Poverty aright, and are Chearful, and Thankful, in our low Estate. (Though yet it's true, that Riches may be used to the good of others, and it is more honourable to Give, than to Receive.)

Another time he was saying: "How necessary a duty it is for a Child of God, placidly to suit with all Gods Dispensations, and that a Christian must not only quietly submit to God in all his dealings, but ever to be best pleased with what God doth, as knowing that he is infinitely Wise, and Good. And, O how unbecoming a Christian is it, to do otherwise. To which one Answering, How short we ordinarily fall as to that Temper: He replied, "We have much ground to go yet, but so it must be, but we shall never be well indeed, till we come to Heaven.

Another time, said he, "O what an alteration will be shortly made upon us! Now we are the Sons of God, but yet it doth not appear (to sight) what we shall be: Did we imagine only that we shall shine as the Sun in the Firmament, it were too low a Conception of our Blessedness hereafter.

Another Morning as he was Dressing, he said: "O what a shout will there be when Christ shall come in his Glory! I hope all here present, shall contribute to that shout.

Another time, "I bless the Lord, I delight in nothing in this World, further than I see God in it.

Another time (in his Weakness) saith he: "There are three things which must be unlearned, as being mistakes among

"mong men. 1. Men think that their Happiness lieth in having the World, when it is much more in contemning the World. 2. Men think that the greatest contentment lieth in having their Wills, when indeed it lieth in Crossing, Mortifying, and Subduing their Wills to the Will of God. 3. Men think it their Business, and Benefit, to seek themselves, when indeed it is the denying of themselves.

Another time, this was his Advice. "1. Value precious Time, while time doth last, and not when it is irrevocably lost. 2. Know the worth of things to come, before they come (or are present) and the worth of things present, before they are past. 3. Value no Mercy as it serveth to content the Flesh, but as it is serviceable for God, and to things Eternal.

Such was his talk at the Table, where he would be still raised in gratitude for Gods Bounty, and used to Eat his Meat with much Cheerfulness, and Comfort, as favouring of a sweeter Good.

He took one that was watching with him, by the Hand, and said: "I hope to pass an Eternity with thee, in the Praises of our God: In the mean time, let us live a life of Praise while we are here, for it is sweet to us, and delightful to God: It is Harmony in his Ears, our failings being pardoned, and we and our praise accepted through Christ. Such discourse is, I hope, no great Rarity with Good men, in the cheerfulness of prosperity in Health; but for a man on the Bed of tedious Languishing, it is more Rare.

The night before he went to Bath, where he Died, he said to the same Person: "O how much more hath God done for you, than for all the world of Unconverted Persons, in that he hath wrought his Image on your Heart, and will bring you at last to his Cœlestial Glory: See now that you acknowledge the Grace of God, and give him the Praise of it: For my part, I bless the Lord, I am full of his Mercy; Goodness and Mercy have followed me all my days; I am full and running over: And now I charge you to walk Cheerfully, and to follow me with your Praises, whilst I am Alive.

And for such in the Family, as lay under doubts of their Condition, he took great Care of them; endeavouring daily

to satisfie their Doubts, and answer their Scruples; and still would be enquiring, whether they had yet any more Settlement: And if they said, they knew not how to try themselves; he would say, *Come, let me help you;* and so would take them aside, and propound some three or four sound Marks, by way of Question, and would ask them whether it were so with them or not. And if any doubt appeared to remain about it, he would not easily leave them, till they were somewhat satisfied at that time, and would bring all down to the meanest Capacity, by putting his Questions several ways. And if yet doubts remained, he would use all the Compassion, and Pitifulness that might be, and open to them the Goodness of Gods Nature, the Sufficiency of Christ, and his readiness to accept returning Sinners; and after long trial by fairer means, would plainly Labour to Convince them of the Sin of Unbelief, &c. And for any in the Family that seemed to stick under bare Convictions, he much urged them to go on, and make a through, and sound, and sure work of it.

In Family Duties, he seemed more excellent than at other times.

He was a man of singular patience in Affliction. Though he lay under such Weakness for certain years, as rendred him almost wholly unable for his publick Work, and many times not able to move a Hand, or Finger, or hardly any other part; yet some that have been much with him, never heard him once complain, of one pain or other, unless any askt him, and then would always make the least of it. And when he lay many nights, and never took the least rest by sleep, he would never shew the least Impatience, nor so much as say, he had not slept, unless it were askt him: And still would justifie and glorifie God, and say: *Shall I receive good at Gods hands, and no evil.*

He joyfully suffered for the Work of Christ, to which he was devoted in the Sacred Office. When once tidings were brought him, that there were Warrants out for his Apprehension, upon the Oxford Act of Confinement; being then very Weak, with a chearful Countenance lifted up his Eyes to Heaven, and thanked God that would so far honour him, saying: *Blessed be the Lord, I shall now give up two Lives for Christ.*

Christ; the one in Doing for him, the other in Suffering for him: I am worn out in Doing for him: And now I can Do no more, shall I suffer more for his sake? I bless the Lord, I look not for any happiness in this world, and I am content to stay for it till I come into the other world; and I forgive mine Enemies with all my Heart. I can put up all the Injuries they have done me, but I am sure God will not put them up so (to the Impenitent.)

These Remarks resulted from his Abode in one mans House, in the time of his Affliction.

Additions.

Speaking of Exhortations, and Reproof, he said: *It's the safest course (where it may be done) to take the opportunity, and not to suffer our backward Hearts to cheat us of the present, on pretence of staying for a fitter time.*

As Advise for profitable Discourse, he said: *It is good for such Christians as need it, to study beforehand what to speak, that they may always have something in readiness to bring forth, for the benefit of others, which will prevent impertinencies.*

Of Prayer with others, he would say: *we have need to watch against Confining our Thoughts, and Desires, to the Cases of our own Souls, with the neglect of those that joye with us; but above all, with the neglect of the miserable world, and of the Church of Christ. For though indeed Hypocrites use to Indite almost all their publick Prayers from the supposed Case of those that are present, and meddle but little with their own Sins, and Wants, unless in Formality: Yet sincere Christians are at first too apt to dwell upon their own Cases most alone, insomuch that they have need to be called outward; and as they grow in Love, they will grow enlarged in the Case of their Brethren, but especially of Publick, and universal Consequence.*

CH A P. VIII.

*An inspire and exact delineation of this holy person
Written by One of his familiar acquaintance,
presented in the last place as the Portraiture of a
great gospel minister.*

*His personal character. His stature and
complexion.*

As to his Personal bodily Character, he was of Stature
tall and erect, of Complexion clear and lovely, his coun-
tenance being the seat of chearfulness, gravity and love. It
contradicted that usual saying, viz: *Fronti nulla fides*, for
his spritely and serene countenance was the *Index* of an active
and harmonious soul. Anger as it seldome beclouded so it
became not that face most incapable of fowre impressions.
It was forc't, and so not of long continuance, for it never
appeared but upon summons, when commanded to interpose
it self, the Glory of G O D, and honour of Religion being con-
cerned. Neither did his reason and vertue sooner raise than
lay it when the Cause was ceased. He was angry and finned
not, by being angry chiefly or only for Sin.

His Constitution.

He had not a more hail Complexion, than healthfull con-
stitution, hugely fitted for the Employment in which he was
successful, viz. His Ministerial labours and Study. Infor-
mation that he hath often been heard to confess that he knew
not what an hours sickness or indisposition was for Thirty years
and upward, even until after his first imprisonment to which
[where intimated] it may well be thought that he
suffered first and fatal impaire, of his healthful vigour. Since
which first decay, it may be affirmed that contrarywise for some
year

years together till the period of his life he scarce knew what was an hours health. Most deplorable it is that his great and even excessive labours, and hard durance should have been prodigal of that strength which might perchance have been hitherto employed to the most noble purposes. But alas the innocent flames of divine love to GOD, And Zeal for his Glory, and the good of Souls made all his Strength a whole burn't-Sacrifice, and as well devoted, as if sacrificed to the Flames of Martyrdome. Most aptly therefore and significantly do the few words of his Epitaph designed to be written (and perchance now effected) on his Tomb-Stone, expresse much of his due praise in saying. *Here lyes GODS and Tauntons Sacrifice.*

His judgment.

And here some injury would be done to his worthy Name should his internal excellencies, which are of all the Greatest, be wholly forgotten. His Judgment was as the Pot of *Manna*, wherein were found and conserved all wholesome Soul-feeding-Doctrines; most solid and acute it was. For though with the Eye of his Body he could not see far off, yet with the Eye of his mind or understanding he penetrated far into the recesses of difficult Truths, and out of mentall perplexities he was wont happily to extricate himself and others, the toyle of his intellect herein being nor so pleasant as successfull. He was all judgment in his enquiries after Truth, and all affection in pursuing and promoting that which is good.

His Memory.

His Memory was as the Tables of the Covenant, GODS Law being his Meditation Day and Night, and as the sacred Records there kept. It was a most Faithful and Refined Treasury, out of which he continually brought Things New and Old, for the Instruction, and Consolation of his Hearers. So Tenacious it was that it needed not and wholly refused those helps by which it is usually fortified, and its defects

supplied. It knew not the Slavery of an imposed task, for what had once Engaged his Love, was without delay or difficulty possess'd of his Mind or Memory.

His Phanſie.

His Phanſie was as *Aarons* Rodd Budding, ever Producing Fresh Blossoms of Refined Divine Wit and Invention. It was Quick, and Happy, a Fruitful Store-House of hallowed and sublime Notions. Ever pregnant, yet never bringing forth any other than the Off-springs of Judgment and Discretion. Though it soared High, yet like a Bird in a String when it had gone to its utmost length it was Check't by his Judgment, and Humility, lest it should ascend above its Height.

His Will and Affections.

His Will he had so long lost in the Divine Will, as not to find it, or to be troubled with its Reluctancies under so long and sad a series of Tryalls and Afflictions, as those which attended him constantly to his Grave. His Affections were Strong and Fervent, and to use his Words, they kept to their right objects and their due Bounds, never inkindled but with a Coal from the Altar, and then they soared to marvellous Heights. He was indeed as it were all Affection in pursuing and promoting the Grand interests of Religion. The Zeal of Gods House had consumed him, and that not Blind nor Wild, but well tempered with Light and Heates. In Summ, what Holy Mr. *Herbert* said of himself, that may be said of him, that his active Soul was as a keen Knife in a thin Sheath, ever about to cut through, and take its flight into the Region of Souls.

His Great Gravity.

But to proceed to some of his Excellent Properties. His Gravity appeared to be true and genuine (as not affected or imposed, nor through an inability, but unwillingness to press

press his Wit to the Service of Vanity) resulting from a Mind ever in the Awe of God. Because his Presence and Deportment Struck such an Awe even on all with whom he conversed, and composed them to a due *Decorum*. So that as Reverend Mr. Bolton when walking in the Streets was so much Cloathed with Majesty, as by the notice of his coming in these Words, *Here comes Mr. Bolton*, As it were to Charm them them into Order, when Vain or doing amiss; so this most Grave Divine wheresoever he came was as a Walking Ghost by his Presence Conjuring them into a Grave Deportment, his Countenance ever pointing at his awful Soul. What the Image or Statue of *Senascherib* did speak, that much more did this lively Image of the most High GOD speak, viz. *Hee who looketh to mee, let him be Religious.*

This his great Gravity was not onyl Universally discerned by all, but also more particularly and especially acknowledged and loved by his Brethren in the Ministry, for there being some Matter of moment depending among them, the care of which was to be devolved on some one man: a worthy Divine far exceeding him in years, solicited him to take it on him, who modestly waved it, wondering that they should pitch on one so young and unexperienced as himself, for so solemn an undertaking: To whom the forenamed Divine replied; that of all the Ministers his Brethren, whereof many for Age were his Fathers, he knew none of greater Gravity, Industry, and Fitness for the Management of that Affair than himself.

His Affability.

Neither was he so immured in his Study as to be a Stranger to or averse from that Generous and Innocent Freedom and Obligingness of Converse, for Love and Affability, were accurately attuned with his great Gravity. He became all Things to all Men, that he might gaine the more, and so Communicative Innocent and Obliging were all his Converses that he commanded the Imitation and Admiration of his Friends, and forc't this acknowledgement from his Adversaries both Prophane, Atheistical, and Sectarian

Man. *viz.* That if there were ever a good Man among them (meaning the *Non-conformists*) Mr. *Allein* was he.

His Charity.

Communicative I say he was, both of *Spiritual*, and also *Temporal* Good-things together, according to, and even beyond his power (as it is elsewhere abundantly ascertained) both when he heard the loud Complaints of some, and when he listened to the silent *Suits* of others, *viz.* some Modest and Indigent House-keepers, who only spake by their real Needs, and entered their *Suits* at the Eyes of an inquisitive Almoner, more than at his Ears. Of the good things pertaining to this Life, he was often Liberal beyond his measure, and of those pertaining to another Life, often beyond his strength; and by this Constellation of his Charity, and Alms-deeds, he made the one more Profitable, and the other more Acceptable; the one the Greater, and the other the Happier, and more succesful; and by this Conjunction also, he approved himself more Perfect before God, the more thoroughly furnished to every good Word, and Work.

His Utterance.

His Prolation, or manner of Speech was Free, Eloquent, Sublime, and Weighty. Of him it may be well said, as of our Blessed Saviour, *That all bear him witness, and wondered at the Gracious words, which proceeded out of his Mouth.* It will be hard to tell what man ever Spake with more holy Eloquence, Gravity, Authority, Meekness, Compassion and Efficacy to Souls, than he did to those to whom in Instruction, Exhortation, Consolation, Reprehension, he most Wisely, Frequently, and Succesfully applied himself. Few could resist, or stand before the powerful Charms, and united Force of his Love and Authority, being equally Attracted by the one, and Awed by the other. In him, if in any, that common Observation did evidently fail, *viz.*

*Non bene conveniunt, nec in unâ sede locantur
Majestas & Amor.*

True

True it is that this young *Timothy* (with whom few were like minded, in caring Naturally for the state of his Flock) was at his first entrance on his Ministry, despised for his Youth, by those who after with shame confessed their Errour, and deplored their rashness, resolving after for his sake, no more to judg according to appearance, but to honour for their work, and Intrinsick worth, those whom Age hath not made Venerable.

Secondly, *His Studies and Learning.*

As respects his Studies, he had a strong Inclination to, and dilight in the Study of the *Natural*, and *Ethnick Theologie*, in which he proceeded to a great Acquaintance with the chief Sects of the Philosophers, especially the *Academicks*, and *Stoicks*, of his insight into whom he made singular use; by gathering their choicest Flowers to adorn Christianity withal; and indeed, scarce did he Preach a Sermon, where-in he did not Select some excellent Passage or other out of these, whereby to Illustrate and Fortifie his Discourse. And how well becoming a Divine, and most Laudable this his Inclination and Choice was, is most manifest to considering men; for hereby he more confirmed himself in the Christian Religion (which he had Espoused with so much Judgment and Zeal) by a distinct and certain knowledg of the highest Principles and Hopes, of the *Ethnick Religions*, and by a sober comparing of that with these. He also much delighted in *Anatomy*, in which he acquired a considerable skill, which also he not a little Improved by frequent Dissections. And in his Publick Ministry, he often made use of this his Insight, by composing with *Galen*, Hymns to the Creator, whose infinite Wisdom he was often heard to admire, in the contrivance of mans outward Frame, and in the rare Contexture, Dependance, and Use of all even the Minuteest parts, in the excellent Fabrick of mans Body. As to his Skill in the Languages, it was not contemptible, especially in those three which (*as Ludovicus Vives*, saith) *Christ* sanctified upon the Cross.

Thirdly,

True

Thirdly, *His Moderation, and Humility.*

He managed his dissents in Judgment from others, with great *Charity, Humility, and Moderation*, most strictly observing what he still Exhorted his Flock unto, viz. *To speak evil of no man*, much less of Dignities. Inasmuch, that when his Judgment was at any time desired concerning any Sermon which he had heard, and any Minister (Conformist, or Non-conformist) though weak and mean, he would yet ever find matter of Commendation, none of Dispraise, judging the Minister and his Discourse, at least to be Honest, and of good Intent. He abhorred to intrench on the Divine Prerogative, in judging of mens States before the time; and in condemning mens Actions at all adventures, without considering their lessening or altering Circumstances. And as he liked to judg no man beyond his Sphere, and speak evil of no man, so in his Life did he reap as great and visible Reward, as any for this most Christian Practise; for the Tongues even of all, did pay Tribute to his good Name, which was a thing so Entire and Sacred, that scarce a *Rabbeke*, or *Shimei*, could find a passage by which to Invade it. His good Name was as a precious Box of Oyntment, by his Death especially Broken; and Poured forth, the delicious Scent whereof all those Hearts with great delight retain which, like *Lidia's*, were opened to his Heavenly Doctrine, and not only so, but they will Perpetuate it, whilst they have Childrens Children by whom to Eternize his Memory.

Fourthly, *His Practise as to Church-Communion.* *His Judgment as to Obedience to Authority.*

As respects his Practise, and moderate Opinion in point of Church-Communion, and his Judgment in point of Obedience to, the Supreme Power, together with his great regard to, and earnest Insisting on Second Table Duties, much may be said to his worthy Praise. He as frequently attended on the Publick Worship, as his Opportunities and Strength permitted, and often declared his very good Liking of some Sermons, which

which he heard from the present Incumbent. He did not account that none could worship God aright, unless in all Instances, and smaller Circumstances of Worship, they wholly accorded with his Apprehensions, but with the Divine Apostle, he had Learnt to say: *Notwithstanding every way, whether in Pretence. or in Truth Christ is Preached, and I therein do Rejoyce, yea, and will Rejoyce.* He knew of how great moment it was, that the Publick Worship of God should be maintained, and that its Assemblies should not be Relinquished, though some of its Administrations did not clearly approve themselves unto him, because upon the Account of some Imperfections, and Pollutions in them supposed or real, to withdraw Communion, is evidently to suppose our selves joyned before our time, to the Heavenly Assemply, or to have found such a one here on Earth, exempt from all Mixtures and Imperfections of Worshippers, and Worship. He abandoned not all Forms, but their Formal use, neither those in particular publicly Established (through a fond Prejudice, or Partiality, as may be affirmed of too many) but hath been heard much to commend that Form of Thanksgiving, both Excellent and Antient, *viz.* the *Te Deum*, and particularly that Sentence in it, *The noble Army of Martyrs praise thee;* which he was wont to mention with a certain Exultation. So Moderate and Calm he was in his Judgment, that when the two new Forms in the *Liturgie*, *viz.* on the horrid Decollation of King *Charles* the First, and on the Return of King *Charles* the Second, were first Printed, he was so far from Nauseating them because Forms, or because bearing the stamp of Authority, that he had ever resolved to Read them (though then only, as I remember, Recommended) had not some Occurrences, which I need not name, prevailed with him at present to forbear.

His Loyalty.

It appeared that he had a due sense of the grand Importance of the Obedience of Subjects to the Supream Magistrate, by some excellent Sermons which he Preached on that of the Apostle, *Rom. 13. ver. 1.* a little before his Ejection; where, and when his Judgment was so strict, as unjustly to offend
some

some whose Weakness, and Ignorance, by reason of a long Proscription of the Regal Power, had made over Scrupulous, or Erroneous. His Loyalty also to his Prince, he discovered in observing the Injunction of the Wise Man, *viz. Not to Curse the King, no not in his Bed-Chamber, or Retiring Rooms*; for he hath often been seen with Indignation to turn from, and hush into Silence, all Reports and Surmises, true or false, which directly or indirectly did tend to detract from, and defame Dignities, accounting them no cause of withdrawing, or lessening our just Honour and Obedience; but rather of giving our selves the more to Prayer and Humiliation.

Fifthly, His respect to Second-Table Dutys.

He was not only a man Aspiring to the Heights, but also respecting the due breadth and extent of Religion, being well-advised; how much the Vitals and Honour of Religion in the World are conserved by, and concerned in a conscientious discharge of Second-Table Duties. That he had a deep sense of the great Advantage, or Disadvantage, accruing to Religion, by the strict or remiss performance of the Duties of the Second-Table, and particularly those of the Fifth Commandment; all bear him witness in, that he upon several Texts for a long time together, most Faithfully instructed his People in Relative-duties (than which, none indeed are more Momentous, and less observed) and most sharply Reproved the Guilty for their failures therein; on all which Relations, their Dutys, and Defects, he particularly, and with much Zeal Insisted. Witness also his great Grief, and Indignations, which he frequently conceived, and with great Vehemency expressed in lamenting over, and reproving some Professors of Religion, for their wretched Neglect and Breach of some Second-Table Precepts; the Scandal, and Dishonour of which to Religion, and the Religious, how he resented, none but God and his own Soul did thoroughly know. He vehemently detested that Impious and Hellish design, of putting asunder (in this matter) what God hath joyned together, *viz. Those Commands respecting God, and our Neighbour*; both which he hath equally appointed to us, as Rules of Direction, and Judgment. He was neither *Legalist*,
nor

nor *Solifidian*: neither *Ritualist*, nor *Enthusiast*, not so much above in the Mount with God, as not also to come down to his Neighbour, whom he did Accost as *Moses*, with both Tables in his Hand, on which his Life and Doctrine, did constantly and excellently Comment.

Sixthly, *His Labours in the Ministry.*

As Regards, His great Industry, and happy Labours in the Ministry, together with his great Prudence, and Compassion, in applying himself to the Souls of his Flock, according to their most pressing needs; none who knew the former, but must also Confess, and Admire at the latter.

1. *His Prudence in them.*

His Prudence, Then in apportioning, as well as designing, the most Suitable and Seasonable instructions to his People, was most Apparent, in that he was still (after he had finished a foregoing Text, or Discourse) even at a Loss, as he hath often Expressed himself to some of his Friends, what Subject most Advantageous, and Seasonable to his Auditory, he should next Insist on; so far he was from Aiming, or Shooting at Rovers in his divine Instructions, and Exhortations. And so loath he was to Labour in vain, and to pass from one discourse to another, as one unconcerned whither he had Sown any good Seeds or no, on the Hearts of his Hearers; that in the close of his Applicatory part on any Text (which sometimes he handled for a considerable while) he ever expressed his great unwillingness to leave that Subject, till he could have some assurance, that he had not Fought in that Spiritual Warfare against Sin, as one who beateth the Air; when also he expressed his great fear, lest he should after all his most importunate Warnings, leave them as he found them. And here with how much Holy-taking *Rhetorick*, did he frequently Expostulate the Case with Impenitent Sinners, in words too many to mention, and yet too weighty to be forgotten; vehemently urging them to come to some good resolve before he and they parted, and to make their choice either of Life or Death.

2. His

2. *His Compassion on Soules.*

His Compassion also towards all committed to his Charge was most manifest, especially towards the Ignorant; those that were out of the way, and those that did move heavily on in the way.

1. *On the Ignorant, in instructing and Catechising them.*

To the Ignorant. And here knowing that *without knowledge the heart is not*, and cannot be good, and considering also how too successfully the evil one, by sowing evil Seeds betimes in the hearts of Youth, doth ever after forestall, and defeat the most laborious endeavours for their recovery, and Salvation: Thus knowing and considering, he was in nothing more Industrious, and in nothing more happy and Successful in exerting his Industry, than in an early sowing those blessed Seeds of Divine Knowledge in the Hearts of all the Youth that he could reach in person or otherwise; by which they were exceedingly formed to receive all good Impressions. During the time of his publick Ministry on every Lords-day in the After-noon he constantly Catechised before a great Congregation the Youth of each Sex by turns, amongst whom were several both young Men and Women, sometimes Five or Six of the chief Schollars of the Free School, sometimes Five or Six of the Apprentices of the Town, some of whom though of mans estate, who accounted it not a disgrace to Learn (according to the guise of this mad World?) but to be ignorant. Sometimes of the other Sex Five or Six young Gentlewomen, who were under his Wifes Tuition, (and so his Domestick over-sight) kept their turns of whom she had not a few, and those the Daughters of Gentlemen of good Rank far and near, whose laudable emulation, and love to their Father (as they styled him) and to the Work, was the cause why they were not so over bashful as to decline so advantagious a course, by which together with Domestick Instructions, and Example, even all received a tincture of Piety and Religion, and many a thorough Impression:

pression : Besides these several Virgins also, and among these the Daughters of some of the chief Magistrats in the Town did keep their turns. In this his Course he drew out on the Short Answers in the *Assemblies Catechism*, an excellent Discourse on all the Points of the Christian *Theology*, which he handled successfully, reducing his Discourse to several Heads, which he also proved by pertinent Places of Scripture; which done, he gave both the Heads and Prooves Written at length, on a Week-day to those whom he designed to Catechise on the ensuing Lords-day, which besides the Short Answers in the *Catechism* and the annexed Proofs they committed to memory, and rendred on the After-noon of the Day afore-said. Throughout all which course he approved himself to be a most Substantiall Divine.

Neither did his *Catechistical* Labours rest here, but also on *Thursdaves* in the After-noon (as I remember) he Catechised in the Church, Street by Street whole Families, excepting the Married or more Aged, in order : which Exercise (I suppose) he designed as preparatory to his Lords-daves Work. Besides this on *Saterdaves* in the Morning he Catechised the Free-School of that Place, Instructing them in the Points of Christian Doctrine, and excellently explaining the Answers in the *Assemblies Catechism*, discovering a Mine of Knowledge in them, and in himself. How excellent was his design, and great his Labour, besides all this, in going from house to house and Instructing both Old and Young, is elsewhere abundantly declared. Neither was this his Labour in vain, but became even as successful as laborious; for there are few but have gratefully acknowledged that by his means they were either led into the Knowledge, or improved to the Beleif, Choice and Practice of that which was and is of Sovereign advantage to them to this day. And how happy and likely a Course he took herein to advance Religion in the Nation, on the hearts and lives of Men; and how far less successful, and probable all other Means are coming at this end, without this initial Work, it is left to all serious and considering Men to judge.

2. On those that Erre by Reproving and Reducing them.

He had not only Compassion over the Ignorant, but also over those who were out of the way; Witness his faithful, and effectual discharge of that Great duty of Giving seasonable Reprooves, of which his great faithfulness there is abundant mention else where. And by so much the more did his excellent discharge hereof speak forth his high praise, by how much the more difficult he ever apprehended it aright to apply it. He hath been heard often to say That it was far more difficult to him to give, than to take a Reproof; considering how great Wisdom, Courage, Compassion, Self-denial, &c. is required in order to its right Discharge. And though he was so rarely Passive, and often Active in this Work, yet the frequency of his giving a Reproof never made it so easie as to be less difficult, than to receive it. But ever his Work was to him not only an Act of the greatest Self-denial, but also the Result of a strong Conflict within, twixt his Indignation at the Sin, and Compassion on the Sinner. And yet the consideration of the difficulty was not to him an Argument to forbear, but rather a stronger Motive to undertake it; who ever delighted to Converse in, and Conquer the difficulties of Christianity, both in doing and Suffering. Small difficulties here were not his Match, and there were no Noble Achievements in Religion, to which he attained not, or vigorously Aspired.

His truly Heroick Spirit.

As it is said of *Themistocles*, that Famous Athenian Captain, that the Acts of *Miltiades*, broke his sleep; so as truly may it be said of this blessed Saint, That the Acts and Monuments of the Famous Worthies, mentioned in the *Hebrews*, and of those of the same Achievements with them, in all Ages of the World, even broke his sleep, by Impregnating his Soul with high designs, of Aspiring after their Perfections. Oft therefore he hath been heard, to Excite Christians so long to move in the Sphear of difficulties, till the sweet severities of Christianity (as he often called them)

were subdued, and even made familiar; encouraging them with this consideration, that then they would highly approve their Divine Love and Sincerity, and conceive a Pleasure in those difficult Acts, which would equal, yea, exceed the Pleasure of their Natural Actions.

3. *On the Doubting, by Resolving and Releasing them.*

Neither had he only Compassion on those that were out of the Way, but also on those who moved heavily on in the Way. How he hath often Raised, and Rectified desponding Christians, those who are too prone to account doubting, which is their Sin, to be their Duty, and Virtue. At once he hath often unloosened them from the straitness of their needless fears and disquiets, and undeceived them by discovering the latent unbelief that did lye lurking in such despondings, assuring them in these words, *That under a sly pretence of Humility, they did call in question Gods Voracity.*

S. venth'y, *His singular Piety.*

As respects his singular Piety, all who knew him can say much, and yet all but little, considering how much more hath escaped the most Tenacious Memory, observant Eye, and attentive Ear. Yet he must be wretchedly inobservant, who amidst many and great Instances of it, can make no Reflections.

How much he conceived it as his own, and others greatest Interest, Ornament, and Felicity herein to excel, will be manifest by his Exhortation, which he gave to a young Scholar ready to depart to the University, in words to this purpose: *I know, saith he, that you will Labour to Excel in Learning, but be sure to Excel as in that, so also and especially in Holiness, which will render you one of the most useful and amiable creatures in the world. Learning will render you perchance acceptable to men, but Piety, both to God and Men, by that you will be only on Earth to the Clouds thereof, and perhaps in some obscure Corner of it, but this is an Orient Pearl, which will shine you on Earth, and in Heaven, both to God, Angels, and men.* How much he dwelt on this Exhortation, and these

Apprehensions, will be Evident by a Pious Letter which he sent to the Person forenamed, some years after, wherein his words are these: "O study God, and study your self closely, "and pursue Holiness more than Learning, though both these "together make a happy Constellation, and are like *Castor*, "and *Pollux*, which when they appear together, do ever "presage Good to the Mariners. And that it might appear that he did not only commend Holiness in the General, but also in the Particular and chief Instances of a Holy Life: He excellently proceeds in the same Letter, saying, "I much "commend unto you those Four beautifying Lessons, so "shortly comprehended in this Distich,

*Spernere mundum, spernere nullum, spernere sese,
Spernere se sperni, quatuor ista beant.*

His Contempt of the World.

Happy is the man that can but Learn this. When once a man is Arrived hereto, he is above the Worlds reach, and hath attained to the true Heroick mind, so as that no External commotions will be able to disturb his Tranquility; neither will the Comforts, or Crosses, here below, make any great Accession to, or Diminution from the Serenity of his Spirit. And indeed, no thing was more Conspicuous in this blessed Saint, than that Generous Contempt of the World, that true Loftiness, and yet profound Humility of Spirit (of which the Lessons afore mentioned, are but as so many Instances) which he Recommended unto others. He was much a Stranger on the Earth, like the Kingly Prophet, not because with Old *Barzillai* he could not, but would not tast or comply with its Pleasures, and Delights; but he was chiefly induced by a forced exilement from his desired and Delectable Habitation to think on his State of Banishment from his Heavenly Country whilst here militant upon Earth, and to solace his Thoughts under so great a grievance, by such Divine Considerations as those which he mentions in the following Words of his forenamed Letter. "It was saith he the Divine Argument that *Epictetus* used for Comfort in Banishment. *ubi; habenda sunt colloquia cum Deo.* I met lately with a passage out of one of

the Fathers which I wish Engraved upon my Heart. Cui Patria solùm placet, nimis delicatus est; Cujomnis Terra Patria, is fortis est; Cui omnis Terra exilium is Sanctus est. That's worthy of a Saint indeed to account himself always in the state of Banishment, whilst in the state of Mortality, like the worthies that sojourned even in the Land of Promise as in a strange Country. Such a sojourner, I wish both my self and you, and may the moveableness of our present State fix our desires upon that Kingdome which shall never be shaken. so far he,

His Universal and Uniform Obedience.

But to proceed, he declared that his Piety was Genuine and Excellent by its universal regard and extent as to all GODS Commands, so to all Man's Converses and Employments, witness his earnest and frequent Exhortations whereby he did daily call upon his People to a constant uniforme care over their Hearts and Ways. Nothing did he more passionately dehort them from, than from that undoing fraud unto their Souls, viz. Confining their Religion to their Closets upon the supposal that in so doing they had there put in sufficient security for their after conversation, and had bid fair for the Divine favour, as if Religion had taught Men only to kneel, and not how to work, and walk, as if it were solitary or deformed, loving only to move in the private path and narrow Circle of our Morning or Evening Devotions, and so ever before and after to appear least in sight, or as if it were a fury, and so to be limited and not to be entrusted with the Universal conduct of our Lives and Actions. For many there are who think fit rather to make Religion their Vassal than undivided Companion, to commend it rather than it should command them, and therefore they make it to keep its Times, and Places, its Postures and due Distance, and think not good that it retain to their Company, or appear in their Words or Actions, unless when it may serve the Uses of a Cloak and cover of Hypocrisy and Iniquity.

His care of his Thoughts and Ends especially Morning and Evening.

But enough of this digression. These his fore-mentioned

momentous Exhortations attended with most excellent Motives designed chiefly to direct them how well to begin, and end the Day in the fear, and as in the presence of GOD, by hallowing their Thoughts, and (as his Words were) setting their Ends aright in the Morning (then making their resolves, and piously fore-casting the Work of the day following) and by an impartiall Survey and Examination in the Evening of their Compliance or Non-compliance with their fore-going Prescriptions unto themselves, whither they obtained their designs and ends, and how they acquitted themselves in the day foregoing.

His Delight in self examination.

Thus by pointing at the two extrems in each day he happily secured the middle. He tacitly convinced them by his own Example and great growth in Piety hereby, and expressly by many other Eminent Instances how advantageous a Course he had recommended to them. To this End he much Applauded those two no less Excellent than Common Books, the *Practice of Piety*, and *Scudders daily walk*. By this Course he had taught himself and others, as by constant though small gaires to arrive to great acquests in Christianity, by Constant and short Accounts, the more Accurately to know the State of their Sou's, and the more easily to discern their Progress or Declinings, so as the more to rejoyce in and promote the one, and the sooner to put Limits to and redress the other. Also he much Inculcated on each Christian that important Duty of fore-appointing and fixing his Ends, not only in the General, but as much as might be particularly and explicite before each action of the Day, but especially each solemn Action, revolving and conceiving such a Thought and Resolve as this in his Mind.

His Frequent and generous Designs.

This or this will I doe for GOD. &c. By which heedful Course

Course, he assured the Observer that he would hallow all his Actions, and reap this treble Advantage (to say no more) both of espousing the Divine Direction and Blessing, and of obtaining a surer Testimony of his Sincerity, and also a Stronger Motive to Diligence, and an Aweful Circumspectness in the right discharge of what he undertook. In Compliance with this his excellent Exhortation unto others, he knew not a day wherein he arose without some Heavenly design of Promoting GODS Glory, and the Good of Souls, accounting it a Shame that the Covetous should arise with such anxious Projects of compassing his desired Wealth, the Ambitious his airy Honours and Grandeur, the Voluptuous his sickly Pleasures, and that the Religious who have so glorious a Prize and Trophies before their Eyes should be Men of no Projects or designs. If of any it may be affirmed of him that according to his Frequent and Vehement Exhortation thereunto, He made Religion his business. Which worthy Advice in the same Words, he did so often inculcate, that a Gentleman meeting a plain honest Countrey-man, and discoursing of Mr. *Allein*, cavil'd at this passage which he had often heard from him, as appearing unto him absurd and unintelligible, not knowing how any thing (as he said) could be called a Mans business, unless that which is secular; so foolishly ignorant of the just interest and Power of Religion is an unhallowed Heart, and so apt to Quarrel with that Wholesome Advice, and loth to be in Earnest in any thing, unless in the pursuit of *Vanity*, or *Vice*

His Delight in Meditation.

Neither did only the frequent and faithful performance of the two Great difficultyes of Christianity, viz. Reproof, and Self-examination (Consisting of so many complicated self-denials) proclaime and improve his great Piety, but also his so great Acquaintance with the delightful Work of Heavenly Meditation. A *Specimen* of his profitable managery of this Work, and his great Heights herein he often gave in some of his most Excellent devotionall and contemplative discourses, both dropt from his Mouth, and committed to Writing. And as was his delight, so were his Converses,

ses, with those Authours who did encrease his Contemplative Pleasure, but particularly he delighted in Mr. *Baxters* Place of forme of Meditation on the Heavenly Felicity, in the Close of his *Saints Everlasting Rest*, great part whereof he so digested as often to cite it with great Pleasure, prefacing his Citations with these Words. Most Divinely saith that Man of GOD Holy Mr. *Baxter*, &c. And indeed had not his zeal for GODS Glory, and the Salvation of Souls Engaged him so much to an Active Life, he could have even lived and dyed wholly in Divine Contemplation, and Adoration, so much did he delight to shrink within himself, and to abandon the view of the desperate Adventures, and Antick Motions of a mad World, that so being shut to these, he might only open his Soul to GOD and Glory, displaying it to the glorious Beams of the Sun of Righteousness. Therefore did he often delight in his devotions to converse with the Fowls of the Air, and the Beasts of the Field, since these were more innocent, and less degenerate than Man.

With streams and Plants did he delight to talk, and at these did utter to his attentive Eare the Praise and Knowledge of his Creator, and in his unsettled Sojournings from Place to Place he did often (to use his Words) look back with Sweetness and great Content on the places of his former pleasant retirements, setting as it were a Mark upon those which had marvellously pleased him in his Solitudes, by Administering to his Contemplative delight.

His Delight in Praising. &c.

In the Close, his great perfection in Holyness, was manifest, in that he loved so much, and lived a Life of Praise and Thanksgiving. Being arrived to some perfection he desired and designed to antedate the Work and Songs of Spirits made perfect. Thus *David* much proclaimed his perfection in Piety, by his so great heights in this Heavenly Employment. And its Evident that Saints most devoted to this Heavenly repast are most Perfect, because the more Men Adore and Praise, the less they want (for sad and constant Complaints, and pensive Thoughts are the Attendants of great Wants) and the less Men Want, the more is their Perfection.

Perfection. His Exhortations to Christians did frequently design to raise them to that sublime Life of Praise and Thanks-giving. Often hath he reprov'd Christians, charging them with the greatest Folly, and Ingratitude in so much neglecting this so pleasing and Profitable duty, and in interesting so little in their Religious Exercises. He much condemn'd them for that too general a Practice in thrusting so enlarging a Part of their Devotions into so narrow a Room, as only the close of their Prayers. Especially did he excite Christians to this Duty on the Lords Day, as the most Proper Work for so Divine a Festival. Shaming them with the Excellent Example of the Primitive Christians who welcomed in the Sun that brought so Glorious a Day as the Christian *Sabbath* with their Heavenly *Hymnes* to their Creator, and Redeemer. And reprov'g them for so little considering and observing the proper End of its Institution. But as respects his own Practice a great, yea, and sometimes the greatest part of his Prayer was Thanks-giving, and indeed he was never so much in his Element either in Prayer, or in Preaching as when he was extolling and Adoring the Love of *Christ*, and marvel'ling at *GODS* Infinite Goodness in the Gift of his Son our Saviour.

Neither did he so gaze upon and Adore *Christ* his Redeemer and his Redemption, as to forget to sound forth Praises of *GOD*, the Creator, for often he hath been heard with Admiration and Praise to take notice of the Divine Power and Wisdome in the Works of Creation, and therefore in the open Aire, in the Private retirement of some Field or Wood, he delighted to address himself to God in praise, that his Eyes might affect his Heart and awake his Glory. And here often he hath been heard to say: "That Man was the Tongue of "the whole Creation, appointed as the Creatures Interpreter, to speak forth and make Articulate the Praises which "they but Silently intimate.

He much delighted in vocal Musick, and Especially in Singing *Psalmes* and *Hymnes*, particularly Mr. *Bartons*, Witness his constant practice after Dinner else where related. In him it may be said, in as high a degree as of most Saints on Earth, that each Thought was to him a Prayer, each Prayer a Song, each Day a *Sabbath*, each Meal a Sacrament

a Fore-cast of that Eternal Repast, to which he hath now Arrived.

His Time-redeeming Thrift.

To Conclude, that he might Effect all the Excellent Purposes of a Holy Life, he set a high value on his most Precious Time, and did with so Wise and Holy Fore-cast each Day Redeem and fill it up, that he did not only not do nothing, but also not little, though in a little and short Time. All Companies did hear him Proclaim the Price of Time, and how Excellently and Advantageously he did it in Publick before his Ejection, in several most Useful Sermons on *Ephes. 5. 16.* many that heard him, do to this Day to their great Comfort and Profit Remember. And the more remarkable was this his Holy Thrift, because Prophetical of his short abode here on Earth.

His Diligence and Holyness in this his Sphere of Action, was a Preface of his Speedy Translation as with *Enoch*, to the Sphere of Vision and Fruition for a Reward of his Singular Piety; it being not probable that he who made so great a haste to dispatch his Heavenly Work, should be long without his desired Recompence.

CHAP. X.

A few Additions to the former Character, by his Reverend and intimate Friend Mr. R. F.

HE was a Person with whom for many years I was well acquainted, and the more I knew him, the more I loved and admired the rich and exceeding Grace of GOD in him: I looked on him as one of the most Elevated, Refined, choise Saints, that ever I knew or expect (while I live) to know; and that because (among others) I observed these things of him.

1. A most sincere, Pure, and absolute Consecration of himself to GOD in CHRIST JESUS: his Soul had first practised the Covenant Dedication, which his hand afterward prescribed, as a Patern to others in his Father-in-Laws Book,

There seemed no sinister end, or false Affection to move or sway him in his way, But the good pleasure of the LORD, the Edification of his Church, and the Salvation of Souls, were the onely marks his Eye seemed (at all) to regard, in His designs and Acts: I know no other Mans heart; but thus he appeared to my most attentive observation; and so I fully beleive concerning him, as much as of any Person I ever saw.

2. In this his Dedication to God, he was carried with the highest and purest Flame of Divine Love, that ever I observed in any: And that Love arising from a clear Vision of the Beauty of Divine Perfections, especially his Gospel Love; the sight of which Beauty and Excellency seemed perpetually to possess and Ravish his Soul: this Love seemed wholly unmixed from all that carnal heat that would carry

ry him into Fantastick or Indecent Expressions ; but his mind seemed to be alwayes Ascending with it's might in the greatest Calmeness and satisfaction. Thus have I oft observed him in frequent and silent Elevation of Heart, manifested by the most Genuine & privat lifting up of his eyes, & joyned with the sweetest smile of his Countenance, when (I am confident) he little thought of being seen by any : Thus have I oft heard him flow in Prayer and Discourse, with the clearest Conviction, and dearest Taste of Divine Excellency and Goodness ; and the fullest, highest, and most pleased Expression of his being overcome by it, and giving up his ALL in esteem to it ; but this Love, in the greatest demonstration, appeared by his perpetual greedy and unsatiable spending of his whole self for the glory of God, good of the Church, and salvation of Souls. His Head was ever contriving, his Tongue pressing, and his whole Man acting some Designe for These ; so he lived, and so he dyed : He Laboured and Suffered himself into the Maladyes which ended him : and when he was at *Bath* like a perfect *Skeleton*, and could move neither Hand nor Foot, when his Phisicians had forbidden him all Preaching, and dissuaded him from Vocation Praying (as being above his strength) yet then would he almost daily be carried in his *Bath-Chair* to the Almshouses, and Little-Childrens Schooles, and there give them Catechises, teach them the meaning of them, and call them to an Account, how they remembred and understood. And he dyed designing a way how every poor Child in *Somersetshire* might have, Learn, and be Instructed in the *Assemblies Catechism* ; yea and at the expression of his Affection, I cannot but mention the frequentest Extrasies or Raptures of Spirit, wherein he lay on his Bed (when his Body was even deprived of all power of its own motion, but with no great paine) in Consideration of Divine Love to him in general, and in particular that he felt no great pain : never heard I God so loved, and thanked, in the highest confluences of pleasing Providences by others, as he was by him, in this Affliction, for not Inflicting great pain upon him ; though he was otherwise so sad a Spectacle of weakness, and looked so like Death, that some great Ladies oft hindered his coming into the *Bath*, the gailliness of his look did so affright them.

3. This pure and Sacred Love, wrought in him a great Spirit of Charity and Meekness to Men of other Judgements and Perswasions ; and great Affection towards all such in whom he found any Spiritual good : He was eminently free from harsh Censuring and Judgeing of others ; and was ready to embrace all in Heart Arms, and Communion, Civil and Religious, any that professed saving Faith in *Christ Jesus*, and did not overthrow that Profession by some Fundamental Errour in Doctrine or Wickedness of Life and Conversation : His Zeal was all of a building and no destroying nature ; he had too much Wisdome to esteem his own thoughts to be the Standard of all other Mens : His clear Light, and pure Heat, made him of a more discerning substantial and Divine temper, then to reject any (in whom Charity could see any thing of a new Nature) for differing from him in the Modes or Formes of *Discipline* or *worship*, or Disputable Points.

4. Suitably to this High Degree of Holiness and Divine Communion, he enjoyed the richest Assurance of Divine Love to himself in perticular, and his saving Intrest in *Christ*. I beleive few Men were ever born that attained to so clear, satisfied and powerful evidence, that his finnes were pardoned, and his Person accepted in *Jesus*, into eternal Life, and had more glorious fore-tastes of Heaven. I remember once comming in when he was kneeling down to Family Prayer, his Heart was (in that Duty) carried forth into such expressions of Love and Praise for the sealings of everlasting Love and Life, as I never heard before or since ; and such as (I am fully satisfied) none could express, but who had received the White Stone, with the new Name in it.

But this was not Accidental to him, or Unusual ; for (whatever Clouds he might possibly have, though I know of none) yet I am sure (for a good time before his Death) he Lived in the very dawning to Glory, both in the full Assurance of it as his Portion, and a Spirit of Sanctity, Love, and Praise, like unto it.

And though in the very Hour of his Dying, his Disease had heat his Head ; and in his Raptures, he had Expressions, which at another time his Grace and Reason would not have used

used; yet, all the Copies (I have seen, of those Transports)
in the Substance of them, speak only fuller Assurance of
Gods Love to him, and his highest Returns of Love to
Christ again.

And I do not at all wonder, that a Person shining so much
with the Divine Image, and Living so Uninterruptedly in
the Clearest and Nearest Divine Communion, should enjoy
such Assurance of Gods everlasting Love, and be filled so
with Joy therein, and making such Returns of Love and
Praise thereto.

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